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BEYOND PROTESTANT ASCETICISM  
AND TOWARD A  
NEW CHRISTIAN LIFE STYLE

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A Dissertation  
Presented to  
The School of Theology

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In Partial Fulfillment  
of the Requirements for  
Doctor of Religion

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by  
Floyd L. Diehm  
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## **SECTION I**

### **A BRIEF SURVEY OF PROTESTANT ASCETICISM**

## CHAPTER I

### PROTESTANT ASCETICISM

Asceticism has played an important role in Protestant ethics. Webster's dictionary defines asceticism as "the doctrine that through the renunciation of the desires of the flesh and of pleasures in worldly things and through self-mortification or self-denial one can subdue his appetites and discipline himself so as to reach a high spiritual or intellectual state."<sup>1</sup> This definition manifests an adequate understanding of the word as it is used in this dissertation.

The beginning point of asceticism is difficult to ascertain in the history of the Christian religion. However, it is clear that one of the first systematic uses of asceticism is found in monasticism. In the third century in Egypt some pious Christians began to withdraw from society to live as hermits and they were called monks. Eventually it became the practice for monks to live together under a common rule. St. Basil wrote the great rule

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<sup>1</sup>Webster's Third New International Dictionary  
(Springfield: Merriam, 1966), p. 126.

for the monks of the East and St. Benedict for the West. They pledged themselves to obedience, chastity, poverty and poured out their lives in long hours of work, worship and study.<sup>2</sup> They concentrated on internal asceticism as they withdrew from the ordinary stream of life.

The life style of the lay Christian was different from that of the monks in the monastery. Asceticism was a way of life only for the monks who had reached a "deeper" level of commitment to Christ.

Max Weber, in his book, The Protestant Ethic and the Spirit of Capitalism, points out that the Protestant reformation brought a change in the places where monasticism was practiced. After the reformation, asceticism came out of the monastery into the market place of life and began to penetrate the daily life of many of the ordinary lay Christians. They began to attempt to live a life in the world but neither of nor for this world.<sup>3</sup> The church bodies influenced by Calvin were more deeply penetrated by

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<sup>2</sup>Samuel F. Pugh (ed.) Primer for New Disciples (St. Louis: Bethany Press, 1963), p. 56.

<sup>3</sup>Max Weber, The Protestant Ethic and The Spirit of Capitalism (New York: Charles Scribner's Sons, 1958), p. 155.

asceticism than those who followed Luther's teaching. One reason for this might be that Luther had a deeper concept of grace than did Calvin.

The situation today in the Christian Church (Disciples of Christ) is quite confusing. There are a few church members and numerous professional ministers who live an ascetic life style very similar to that taught in the 16th century. There are others, both laymen and pastors, who have swung to the opposite extreme of libertinism. Others are bewildered by Christian ethics and so their life style is in a stage of flux.

The following pages will survey Protestant asceticism to elucidate the present ethical situation. Then an alternative theological base for Christian ethics will be presented. Finally, several guiding principles for a new Christian life style will be proposed.

Weber traces how Protestant asceticism primarily came from Calvinism, Pietism, Methodism and Baptist sects. The major source is Calvinism but the other three are important to show that asceticism was adapted for different reasons. All four started from different perspectives but ended by proposing a similar life style. The ascetic life

style is suggested for any Christian who has seriously committed his life to Jesus Christ and the Church. The first source of asceticism to be surveyed is Calvinism.

## I. CALVINISM

Weber argues that the asceticism of the Calvinist is the result of the doctrine of predestination. This doctrine says that God does not exist for man, but man for the sake of God and a key point is that some men are predestined to be saved and the rest are damned to be lost. Human merit or guilt have no part in determining the destiny of an individual person. God for the Calvinist is a transcendental being who is beyond the comprehension of human understanding. He has decreed the fate of every person and regulated the details of life from the beginning of time for man. His grace is unavailable to the lost and it is impossible for those who have been blessed with grace to lose it.<sup>4</sup>

The doctrine of predestination brought loneliness to an individual as his eternal salvation had been decreed from eternity and he was forced to follow his path alone to

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<sup>4</sup>Ibid., pp. 103-104.

fulfill his destiny.<sup>5</sup> On the other hand, these people were building a new society and it gave them an assurance that they could justify what they were doing as this is what God himself has decreed.

Weber points out that the Calvinist taught that many things pertaining to the flesh were corrupt. This led them to a suspicious attitude toward the sensuous and emotional elements in culture and in their religion.<sup>6</sup> In a sense Weber is generalizing here as there have been instances where prominent Calvinists smoked pipes, drank beer and enjoyed good music, but his general observation seems valid.

The Calvinist taught that membership in the church was necessary for salvation but ultimately the Christian's relationship with God was carried on in spiritual isolation, as his deepest concern in life was his own salvation. They argued that the main purpose of the world is to glorify God and that the individual Christian, blessed by grace, brings glory to God by obeying His commandments. This can be fulfilled by labor in a calling which is essential to

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<sup>5</sup>Ibid.

<sup>6</sup>Ibid., p. 105.

the community life. They preached that a Christian overcomes his doubt, about his election to grace, by intense worldly activity. The believer can become certain of his state of grace as he yields to the will of God and this led to ascetic action. True faith could be identified by conduct which would increase the glory of God.<sup>7</sup>

The followers of Calvin argued that good works could not purchase salvation, but they did help a Christian to get rid of the fear of damnation. In reality, the Calvinist created his own salvation or to be more specific--the conviction of it. Single good works are not sufficient but are to be combined into a unified system and, therefore, only a life guided by constant thought could produce the necessary life of good works. It was this line of reasoning that gave Calvinism its particular ascetic tendency.<sup>8</sup>

Weber points out that the major purpose of the ascetic life of the Calvinist was to stifle the spontaneous, impulsive enjoyment of life as this was necessary in order to lead an alert, self-controlled and intelligent

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<sup>7</sup>Ibid., pp. 106-114.

<sup>8</sup>Ibid., pp. 115-118.

life for the glory of God.<sup>9</sup> It also didn't fit with industrious success. They had a tendency to have a hatred and contempt for the enemies of God who were eternally damned. This pious hostility is prevalent in those who are committed to a salvation by works.

He concludes his comments on Calvinism by remarking that the influence of the doctrine of predestination extended far beyond the Presbyterians who embraced Calvinism. This particular form of asceticism was imitated by other ascetic movements as well as being an inspiration to the development of their own divergent viewpoints.<sup>10</sup>

Although it is assumed that Calvinism is the primary source of Protestant asceticism, it will broaden the perspective to survey the movement called Pietism.

## II. PIETISM

Weber argues that the group known as the Pietists also had ascetic tendencies that were based on predestination. They attempted to live their lives by adhering to God's will and by being free from the temptations of the

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<sup>9</sup>Ibid., p. 119.

<sup>10</sup>Ibid., pp. 121-128.

world. The Pietists gained assurance of their own rebirth by the asceticism of their daily lives. They practiced asceticism because they felt this would add to the enjoyment of a relationship with God in this world, and this is a difference from Calvinism. Pietism was a penetration of the ascetic way of life into the non-Calvinistic denominations.<sup>11</sup>

Asceticism for the Pietist meant the methodical development of one's own state of grace to a high degree of certainty, because perfection in keeping the law was seen as a sign of grace. A. N. Franke, a Pietist leader, taught that labor in a calling was one of the most acceptable ascetic activities since God himself would bless these chosen ones through the success of their labor. He also insisted that grace could only be experienced after repentance, and ascetic activity was recommended to bring about repentance. Realistically, then, the creation of asceticism to induce repentance meant that the attainment of divine grace was an object of rational human activity.<sup>12</sup>

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<sup>11</sup>Ibid., pp. 128-132.

<sup>12</sup>Ibid., pp. 133-134.

Zinzendorf, another Pietist leader, expressed to Wesley the view that other people would be able to judge a man's state of grace by his conduct. Therefore, by his good works a man could prove his experience of grace. There was a tendency toward an increasing emphasis on the emotional side of a person's religious experience.<sup>13</sup> This emphasis on the emotional was also a part of the Methodist tradition.

### III. METHODISM

Methodism was not based on predestination but rather advocated a methodical style of conduct for the purpose of being certain of the reception of grace. The certainty of grace and thus of salvation was experienced through an intense emotional experience. This ecstatic experience often took place in the public worship at the church and there was a consciousness of justification and forgiveness. Wesley did not teach that good works were the cause of attaining grace but were the means of proving that a person had experienced grace. He stated that a person

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<sup>13</sup>Ibid., pp. 135-137.

who performed no good works was not a true believer, and is thus saying that conduct is a clear sign of the rebirth of a person.<sup>14</sup>

The regeneration of Methodism, through an emotional experience, was a supplement to the doctrine of salvation by works. It was simply a different religious basis for ascetic conduct than the predestination of Calvinism. The essential conduct which proved conversion was very much like that of Calvinism.<sup>15</sup> It accepted the ascetic life style to prove they were in the state of grace.

The last major groups to be considered are the Baptist sects and Weber includes the Mennonites and Quakers in this section.

#### IV. THE BAPTIST SECTS

These sects generally believed that grace was offered to everyone but that a person must wait for the Spirit and therefore be careful to not resist His coming by a sinful attachment to the world. This meant a break with enjoyment of life and specifically repudiated idolatry of

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<sup>14</sup>Ibid., pp. 139-141.

<sup>15</sup>Ibid., p. 143.

the things of the flesh. They taught that an inner light enabled one to understand the Biblical revelation. The natural man without this inner light was a creature of the flesh and judged as a Godless man.<sup>16</sup>

They preached that the new birth was manifested by the rejection of the world, and so an ascetic style of life, apart from the world, was essential for the certainty of salvation. Grace could not be earned, but only an ascetic type of life was an indication of rebirth.<sup>17</sup> These early leaders of the Baptist sects rejected worldliness and their strict morality led them to an ethic of asceticism which was essentially the same as the Calvinistic ethic.

The life styles of all four groups were so similar that it is possible in a deeper study of their ethics to consider Protestant asceticism as a whole.

#### V. PROTESTANT ASCETICISM AS A SINGLE WHOLE

Weber uses the writings of Baxter, a Calvinist, and Spener, a Pietist, and Barclay, a Quaker, to present a deeper insight into Protestant asceticism. These men

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<sup>16</sup>Ibid., pp. 144-147.

<sup>17</sup>Ibid., p. 148.

taught that the moral objection to wealth is the temptation to relax in the security of material possessions and to neglect the spiritual life. Money is not evil in itself but can lead to a sinful life. Man is a trustee of all the material possessions that have come to him through grace and he is to give account for his use of it. It is sinful if he spends it for his own mere enjoyment, as money is to be spent for the glory of God. This ascetic attitude toward money essentially rejected the enjoyment of luxuries. Wesley advised his followers to gain all they could, save all they could, and then give all they could, so they could grow in grace and lay up treasure in heaven.<sup>18</sup>

The saint's major task in life is not to enjoy this world but to make certain of his state of grace now in order to really live in the next world. Baxter cautions that, "not leisure and enjoyment, but only activity serves to increase the glory of God, according to the definite manifestations of his will."<sup>19</sup> He goes on to say that waste of time is the first and in reality the deadliest of sins. It is evil to spend time in sociability, idle talk

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<sup>18</sup>Ibid., pp. 155-176.

<sup>19</sup>Ibid., p. 157.

and even in excessive sleep. These are worthy of moral condemnation.<sup>20</sup>

The Protestant ascetic attitude toward sex is close to that of monasticism, as sexual intercourse is primarily, even within marriage, for the purpose of the conception of children. This is for the glory of God who gave the commandment to be fruitful and multiply.<sup>21</sup>

Baxter wrote that the refusal to work was a sign of the absence of grace. He insisted on the virtue of continuous hard work and even the wealthy are to continue to labor for the glory of God. The Lord has prepared a calling in which a person should labor, for the work of a man without a calling lacks the systematic and methodical character which is demanded by worldly asceticism. In addition to hard work, he condemned the spontaneous enjoyment of life. Impulsive enjoyment of life leads away from both religion and work in a calling and, therefore, is the enemy of rational asceticism.<sup>22</sup>

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<sup>20</sup>Ibid.

<sup>21</sup>Ibid., p. 158.

<sup>22</sup>Ibid., pp. 158-166.

Weber sums up the four movements by saying that they were different in detail and emphasis but all ended in an ascetic life style that was almost identical. The decisive point was that the reception of grace led to the separation of the possessor from the degradation of the flesh and the world. A person proved his state of grace by asceticism which was a conduct unmistakably different from the life style of the natural man. Therefore, asceticism was required of every person who wanted to be certain of his own salvation.<sup>23</sup>

The next chapter will respond to Weber by a critique of Protestant asceticism.

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<sup>23</sup>Ibid., p. 153.

## CHAPTER II

### A CRITIQUE OF PROTESTANT ASCETICISM

Some historians see John Calvin as the spokesman of the Protestant reformation, but it needs to be noted, however, that Calvinism is to some degree a distortion of the teaching of Calvin himself. This critique assumes that Calvinism had the greatest impact in the development of Protestant asceticism.

Calvinism's doctrine of predestination is certain to have an influence upon the life style of the Christian. To say that God predestines some to be saved by grace and some to be lost forever means that God is a punitive God. Eternal damnation decreed by God, with no hope of salvation, lacks redemptive love for the lost person. It is reasonable that this conviction about God will lead to fear in the hearts of those who believe this doctrine. The consequences are so important, eternal life or eternal damnation, that an anxious life would be the expected reaction of a concerned person.

Sin in Protestant asceticism in daily living is portrayed as failure to work in a calling, numerous fleshly

activities and spontaneous enjoyment of life in the world. There is a long list of acts in the daily life that are questionable and thus labeled as evil. This causes an overly cautious Christian life style, as participation in questionable activities might be sin and lead to the loss of grace and salvation. Life has a tendency toward being dull and dreary as the result of a narrow conception of the Christian life.

Salvation is to be rewarded in the life to come, and, although it is given by grace, it is only by "good works" that a person is able to feel certain about his salvation. In the end, practically speaking, Protestant asceticism is a way of life by which man earns his own personal salvation, or at least the certainty of it. This means that man is back to a legalistic, moralistic religion or a salvation by good works.

The recommended life style of the Christian is centered in asceticism and that means against worldliness, narrow and somber. A disciplined, self-negating, and work-oriented life is the best way to be pleasing to God and to insure individual salvation.

Protestant asceticism was primarily the product of Calvinism. The proposal of this dissertation is that a new theological base needs to replace Calvinism as the foundation for the life style of the contemporary Christian. The systematic theology of Paul Tillich has been chosen to guide the discussion in the following Chapters.

Tillich's insights will be enriched by the thoughts of numerous other theologians and psychologists, but the essential direction is provided by Tillich. Section II will provide a theological and psychological base for a new Christian life style. The primary areas to be covered are sin, grace and sanctification.

## **SECTION II**

### **A PSYCHOLOGICAL AND THEOLOGICAL BASE FOR A NEW CHRISTIAN LIFE STYLE**

## CHAPTER III

### A CHRISTIAN DOCTRINE OF SIN

Sin was a very important doctrine for the Protestant ascetic. If he sinned, then it meant that he had not received, or would not receive, grace. His life style was partially dictated by his conception of sin. Therefore, in the formulation of a new Christian life style, it is essential to study sin carefully.

The Biblical story of salvation begins with the story of Adam and his sin in the garden. The rest of the Bible is the story of God's rescue of man from sin and this is important, as sin has the power to destroy man. Therefore, one of man's problems in life is how to escape the pull toward sin. It is essential for man to find that life style which leads away from sin and toward life.

#### I. GENERAL DEFINITION OF SIN

Paul Tillich argues that Paul seldom speaks of "sins," but he often speaks of "Sin" in the singular with a capital "S." Sin, not sins, has power in the lives of all men. John, speaking of Jesus, said He came to take away the

sin of the world.<sup>1</sup> It is apparent that he also speaks of sin in the singular rather than in the plural. This means that sin is not failing to act in the right way or the failure to do certain good deeds. This is a naive approach to a person who has experienced the demonic power of sin in his life. Any listing of prohibitions or the cataloging of commands is always misleading when attempting to define sin, and those who do think of sin in these terms have a difficult time in believing the good news of the acceptance of the unacceptable by God.<sup>2</sup>

There are times, however, when we do speak of sins and it is then important to realize that "sins" are manifestations of "Sin." Sin is not disobedience of a law but is rather an expression of man's estrangement from God, his fellowmen, and even from himself. It is because of this that Paul calls everything sin which breaks our essential unity with God, as that unity had been established by faith.

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<sup>1</sup>John 1:29.

<sup>2</sup>Paul Tillich, The Eternal Now (New York: Charles Scribner's Sons, 1956), p. 51.

Jesus also reminds us that all laws are summed up in the law of love by which estrangement is conquered.<sup>3</sup>

Tillich's comprehensive word in describing sin is "estrangement." He also uses the word "separation" but in his later writings the word estrangement is more frequently used. He evidently came to believe that it is a more inclusive and descriptive word.

There are four principal examples of sin given in the Bible where estrangement is manifested. They are: (1) the creation story and the fall in Genesis; (2) the covenant story and the unfaithfulness of Israel to Yahweh; (3) the incarnation story and the crucifixion; (4) Paul's account in Romans I. All four begin with man in communion with God and that union is broken by man when he refuses to love, trust and honor God. This is followed by man's failure to love his neighbor and a falling to a disordered life where all the loves are distorted. This points out, then, that the heart of sin is not transgression but that

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<sup>3</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1957), II, 46-47.

man is created for communion and refuses it. Estrangement is the refusal of love.<sup>4</sup>

Psychology also frequently affirms that estrangement or the refusal of love is man's basic mistake in life. Dr. William Glasser states that the failure to accept and give love leads to deep suffering and when our total need for love is not satisfied then familiar psychological symptoms, such as anxiety and depression, appear. In extreme cases, there is complete withdrawal from the world surrounding a person.<sup>5</sup>

The comprehensive term, estrangement, is helpful in describing the full extent of sin as man is estranged from other men, from himself and from God. We are cut off from the original and goal of our life but, in spite of this, we remain in the power of God. This is the ultimate tragedy of sin as we are separated and yet bound, estranged while yet belonging and this is the heart of despair.<sup>6</sup>

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<sup>4</sup>Daniel Day Williams, The Spirit and Forms of Love (New York: Harper & Row, 1968), p. 142.

<sup>5</sup>William Glasser, Reality Therapy (New York: Harper & Row, 1965), pp. 10-12.

<sup>6</sup>Paul Tillich, The Shaking of the Foundations (New York: Charles Scribner's Sons, 1948), p. 159.

This is a general description of the predicament of man in the power of sin. The next task is to delve deeper into the concept of estrangement to more fully understand it's meaning.

### Estrangement Is Manifested as Unbelief

Christian orthodoxy has frequently defined unbelief as the root of sin which precedes pride. Jesus stressed that it is essential for a person to trust God. Anxiety is an indication that we really do not believe in God's providence.<sup>7</sup>

Tillich writes that unbelief is that act or state in which man with his whole being turns away from God. Man has thus made a decision to trust himself and his own power rather than God. This is a disruption of man's participation in God and is man following his own will rather than God's will. Unbelief is the shift from the joy of the divine life to the pleasures of the separated life. There is a certain type of pleasure in unbelief but it is temporal in nature. Prohibitions awaken sleeping desires

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<sup>7</sup>Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1941), I, 183.

within all men for as soon as something becomes forbidden then it becomes desirable.<sup>8</sup> This is man showing his individuality as he tries to prove that what some authority says is forbidden is in reality acceptable for him.

If man's love turns away from God to its finite manifestation then it is unbelief. The break of communion with God is the primary character of sin in man. His unbelief is his estrangement from his Creator in the very center of his being.<sup>9</sup> This means then that the basic characteristic of man's estrangement is his unbelief or his lack of trust because it is imperative that he trust God if He is going to have a significant impact in the life of a person.

Unbelief can lead to an even deeper manifestation of our estrangement which is self-elevation.

#### Estrangement is Manifested as Self-elevation

Tillich uses the term "hubris" to describe this manifestation of sin. Hubris could be defined as

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<sup>8</sup>Tillich, The Eternal Now, p. 56.

<sup>9</sup>Tillich, Systematic Theology, II, 48.

insolence from excessive pride. Self-elevation means basically the same thing and is a word that is understood without definition.

In self-elevation, man is tempted to make himself the center of himself and his world. He is aware of his freedom in the world and his potential infinity but he is also aware that he is finite. Man's temptation, then, is to elevate himself beyond the limits of his finite being and thus push himself upward into the very sphere of God.<sup>10</sup>

Man's rebellion is expressed in the words of Genesis 3:5, "You will be like God." We are created to be God's obedient children but instead we want to play the part of God, so we rebel against him and attempt to run the show. We choose to love ourselves instead of God and thus separate ourselves from him.<sup>11</sup>

The main symptom of self-elevation is that man is not willing to acknowledge his finitude. He has the temptation to attribute infinite significance to his various

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<sup>10</sup> Ibid., pp. 49-50.

<sup>11</sup> Robert McAfee Brown, The Bible Speaks to You (Philadelphia: Westminster Press, 1955), p. 172.

cultural creations and God's answer to this tendency is the eventual disintegration of every great culture in history.<sup>12</sup>

The moral and social dimension of man's self-elevation is injustice. When he puts himself at the center of life then he is certain to subordinate and do injustice to other persons. All men are involved in seeking security at the expense of others. This is the inevitable state of man as he stands in the paradoxical situation of freedom and finiteness. He is ready to abuse everybody and everything, such as in boasting and in a moment of lust, in order to enjoy the pleasure of self-elevation. To know that man is ready to do this is to get a glimpse of the demonic separation of life from life.<sup>13</sup>

Self-elevation is universal in the lives of men, as all men, in some moments, fall into this temptation. Every human being has hidden desires to be like God, so he elevates himself. It becomes a demonic situation where men confuse the very natural self-affirmation with destructive self-elevation. It is tragic when men abuse the freedom that

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<sup>12</sup>Tillich, Systematic Theology, II, 50-51.

<sup>13</sup>Tillich, The Shaking of the Foundations, p. 157.

God has given to us. The possibility of true greatness, namely the truth that men are free responsible creatures, is the very issue that makes man such a problem to himself. Men use their freedom in a demonic way by saying "no," rather than "yes," to God.<sup>14</sup>

Once a person has made the decision to trust himself rather than God, then it is a tempting course of action to elevate himself to take the place of God. He then has to do something to ease the pain of life without God, so he turns to sensuality. He is willing to pay a high price to be able to stand the pain of life without God. Niebuhr gives an enlightening summary of the process of sin taking control of a person's life when he writes, "When anxiety has conceived it brings forth both pride and sensuality. Man falls into pride when he seeks to raise his contingent existence to unconditional significance; he falls into sensuality, when he seeks to escape from the unlimited possibilities of freedom from the perils and responsibilities of self-determination, by immersion of

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<sup>14</sup>Brown, op. cit., p. 177.

himself into a 'mutable good', by losing himself in some natural vitality."<sup>15</sup> When a person reaches the depth of sensuality then he is deeply immersed in sin.

### Estrangement is Manifested as Sensuality

Tillich calls this state of sin concupiscence, which can be defined as sensual appetite, lust and eager or illicit desire. When man has himself at the center of his world then he begins to draw the whole of the world into himself. Since a person is separated from the whole, then he naturally desires union with the whole. Concupiscence refers to physical hunger, sex, knowledge, power, wealth and, also spiritual values. It is much more than just the striving for sexual pleasure. The church has had a difficult time dealing with this central ethical problem.<sup>16</sup>

The above definition indicates that concupiscence is a very comprehensive word but sensuality is a more commonly used word that adequately describes this manifestation of sin.

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<sup>15</sup>Niebuhr, The Nature and Destiny of Man, I, 186.

<sup>16</sup>Tillich, Systematic Theology, II, 49-50.

Augustine never regarded sensuality as a natural fruit of man's animal nature. He argues that we would be wronging God in blaming our vices on the flesh. The flesh is good, but to leave God and live totally for his created good is sinful.<sup>17</sup> Man's whole being is both flesh and spirit and under the power of sin, this means that no part of man is either good or bad within itself. Churches, schools and families have had a tendency to call the strivings of living, growing and the self-propagating body sinful. This has produced distorted and neurotic feelings of guilt that have had destructive tendencies in the personality.<sup>18</sup>

Some of the works of the flesh are listed by Paul as being such things as immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissention, party spirit, envy, drunkenness, and carousing. It is apparent that many of the "Sunday School" sins that Protestant asceticism has had a tendency to be concerned about are superficial. The Biblical concept of sin is a fundamental dislocation of the whole of

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<sup>17</sup>Niebuhr, The Nature and Destiny of Man, I, 231.

<sup>18</sup>Tillich, The Eternal Now, pp. 54-55.

life. The center of life is distorted and all of it is affected. Getting drunk, for example, is an indication that something has gone wrong at the center of life, rather than just being a sinful act.<sup>19</sup>

The sins of sensuality, such as sexual license, gluttony, extravagance, and various forms of physical desire, have been disapproved by society more readily than the more basic sin of self-elevation. The reason for this is that sensuality is a more apparent form of estrangement than is selfishness. Sensuality is, however, a serious manifestation of sin because it is the love for all creaturely and mutable values which come as a consequence of the love of self rather than of God. Man, who through sin, has lost the center of his life, is now no longer able to maintain his own will as the center of himself. The self with its vital center split assunder seeks for another god among the forces, processes and impulses of nature over which it presides.<sup>20</sup>

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<sup>19</sup>Brown, op. cit., p. 176.

<sup>20</sup>Niebuhr, The Nature and Destiny of Man, I, 228-234.

Sensuality is a state of things in which the holy and the secular are separated and they try to conquer each other. It is a predicament where God is not "all in all" but rather a situation where God is "in addition to" all other things.<sup>21</sup>

A good summary of the movement of this manifestation is: sensuality, expressed in drunkenness, gluttony, sexual license, love of luxury or in obsessive devotion to changeable good is frequently, (1) pressing self-love until it defeats its own ends, (2) an attempt to escape the slavery of self, and (3) an attempt to escape the agony which sin has created into some kind of subconscious existence.<sup>22</sup>

The last manifestation of sin to be considered is expressed in the phrase, "missing the mark."

#### Estrangement is Manifested as Missing the Mark

The Greek word, hamartia, is used 62 times by Paul as the designation for sin. This was not originally an ethical word but a word from shooting and it means shooting

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<sup>21</sup>Tillich, Systematic Theology, I, 218.

<sup>22</sup>Niebuhr, The Nature and Destiny of Man, I, 228.

at a target and missing it. Sin, then, is manifested in man's failure to be what he was meant to be or falling short of his possibilities. When man begins to disobey God, then he starts to lose the image of God and thus falls short of what God intends for him to be.<sup>23</sup> This concept stresses that man has great potentials within to be developed and, therefore, to fail to fulfill that potential is a manifestation of sin. The development of the self to its full potential brings glory to God just as the achievement of any son brings glory to the father.

Maslow sees this as man's basic mistake or sin in life. He writes, "General illness of the personality is seen as any falling short of growth, or of self-actualization, or of full humanness."<sup>24</sup> Intrinsic guilt is the result of the betrayal of the self or inner nature. A person feels guilty when he turns off the path or refuses self-actualization and so this guilt is therefore justified self-disapproval. Guilt is a guide which helps us realize that we are missing the mark of self-actualization.

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<sup>23</sup>Barclay, op. cit., pp. 183-187.

<sup>24</sup>Abraham H. Maslow, Toward a Psychology of Being (Princeton: Van Nostrand, 1962), p. 193.

Capacities within man cry out to be used and their voice is stilled only when they are well used. This means that man's capacities are also needs within his life. If man's capacities are not used then they become disease centers within him and the person begins to diminish.<sup>25</sup>

Thus far sin has been defined as estrangement manifested as unbelief, self-elevation, sensuality and missing the mark. The next area of discussion has to do with the consequences of sin. It is a serious matter for man to refuse fellowship and move into isolation.

## II. THE CONSEQUENCES OF SIN

Tillich warns us of this power which takes hold of us, that is not far from man but is within him. It is a power which he hates but also gladly accepts. Man has an uncontrollable fascination for it, he plays with it and then eventually obeys it. Deep within man he knows that it will eventually destroy him if he is not grasped by another greater power that can resist it and control it. Men are pulled toward that which can destroy them and although they fear it, there are moments when they feel a desire to be

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<sup>25</sup>Ibid., p. 201.

destroyed by it.<sup>26</sup> This must be something of the struggle Paul felt when he told of not being able to do the good he wanted to do but for some reason he ended up doing the evil that he hated. He says this is the result of sin dwelling within him.<sup>27</sup>

Every expression of the manifestation of estrangement is a contradiction of man's essential being and also his potential for goodness. Man hates himself because of this contradiction, and this drives the self toward self-destruction. It is important to note that this self-destruction does not come from some external force, such as God, but is a natural consequence of the structure of estrangement itself.<sup>28</sup>

Estrangement means that man is split within himself. When this separation within himself occurs, then life begins to move against itself through aggression, hate and despair. It is ultimately a mixture of selfishness and self hate that causes man to move in the direction of self-destruction. Just as when in estrangement men have a

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<sup>26</sup>Tillich, The Eternal Now, p. 48.

<sup>27</sup>Romans 7:19-20.

<sup>28</sup>Tillich, Systematic Theology, II, 60.

tendency to hurt and destroy others, there is also the movement toward abuse and destruction of themselves.<sup>29</sup> Man as a result of his sin finds himself disrupted and split at the center of his life. The wider the gap of disruption, the more the very being of man is threatened. His centered self may break up, and, with the loss of the self, man loses his world.<sup>30</sup>

Maslow argues that every crime against man's nature without exception records itself in man's unconsciousness and causes him to hate himself. If he does something he is ashamed of, "it registers" to his discredit and then he despises himself and feels contemptible, worthless and unlovable.<sup>31</sup>

Men are created for communion with God and their neighbor but when they refuse that fellowship this choice is an act of self-destruction, and in the depth of their beings they know it.<sup>32</sup> It is important to note again that

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<sup>29</sup>Tillich, The Shaking of the Foundations, p. 158.

<sup>30</sup>Tillich, Systematic Theology, II, 61.

<sup>31</sup>Maslow, op. cit., p. 5.

<sup>32</sup>Williams, op. cit., p. 153.

it is self-destruction. This is a penalty that men impose upon themselves rather than something that God does to man. In a sense, then, man chooses his own destiny. This makes a difference in how men are able to love God.

It is tragic to be held within the power of sin and to march toward self-destruction. In the next section the discussion will turn to the "fall" of man.

### III. THE FALL

Paul frequently argues that all men are sinners. He stresses that both the Jews and the Greeks are under the power of sin and thus all men are guilty of sin and have fallen short of the glory of God.<sup>33</sup> However, neither Paul nor other Biblical writers is clear as to the reason why all men are sinners. This is shown by the controversy over the subject since the time of Christ.

Tillich writes that classical theology has tried to deal with the problem by distinguishing between original and actual sin. In this view, Adam's fall has corrupted the whole human race so mankind as a whole lives in estrangement. It is questionable to think that all men are,

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<sup>33</sup>Romans 3:9-23.

by heredity, sinners, because of the completely free act of Adam.<sup>34</sup> How could the sin of Adam cause a modern day man to be a sinner? Once we state that this is not rational, then we are still plagued with the problem of the seemingly universality of sin in the lives of men.

The most puzzling problem, then, is the contradiction between the idea of the universality of sin, original sin, and man's personal responsibility for his own sin. It seems that sin is inevitable but not in such a way as to be in the category of absolute necessity. Man in his freedom commits sin. The matter ends in what seems to be a paradox; it is inevitable that all men sin and yet on the other hand all men are free.<sup>35</sup>

This remains a puzzling paradox in the Christian faith. Man, on the one hand, is aware of the fact that he wills his estrangement, and on the other hand, feels that it is inevitable that he does sin. This is one doctrine that many put in the drawer, marked, "awaiting further light." But in spite of the paradox, there is affirmation

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<sup>34</sup>Tillich, Systematic Theology, II, 55.

<sup>35</sup>Niebuhr, The Nature and Destiny of Man, I, 263.

among theologians that all men do get caught in the bondage of sin.

Sin as estrangement is manifested in unbelief, self-elevation, sensuality, missing the mark, and the inescapable consequence is self-destruction. The pull toward death is so potent that man in his own resources cannot cope with it nor escape from it. Even though man struggles in it, he is still bound in sin, hates himself and moves toward self-destruction. Even Paul confessed that the pull of sin was so forceful in his life that he could not escape from it.<sup>36</sup> There is one answer -- God himself has acted to save men. This is the Christian answer to man's predicament in sin. The first movement of God to eradicate sin is his act of judgment. This seems like bad news but in reality it is an act of redemption.

#### IV. GOD'S JUDGMENT ON SIN

The judgment of God is good news. God loves man deeply enough to judge him and judgment is essential in God's action to release men from sin. The beginning point is to note when and how God's judgment comes to man.

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<sup>36</sup> Romans 7:24.

### Judgment Follows the Rejection of God's Love

God's judgment is called forth by the rejection of the covenant of love which He has established.<sup>37</sup> When man rejects God's covenantal love then judgment follows.

Generally speaking, agony and frustration are the eventual results of man choosing existential estrangement instead of fellowship with God.<sup>38</sup> Paul was certainly convinced of the certainty of God's judgment on sin. He indicates that man seems to get away with his sin but there comes a day of judgment.<sup>39</sup> It seems one of the laws of the universe is that judgment will come upon sin or estrangement.

It is important to note how this judgment comes to man. It is not a special act of punishment that is meted out by God according to the guilt of a particular sinner. Tillich argues that "the justice of God is the act through which He lets the self-destructive consequences of existential estrangement go their way." He goes on to say that God cannot remove the consequences of sin, as they

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<sup>37</sup>Williams, op. cit., p. 22.

<sup>38</sup>Bernard W. Anderson, Rediscovering the Bible (New York: Association Press, 1951), p. 111.

<sup>39</sup>Galatians 6:7, Romans 2:12-16.

belong to the structure of being itself, and if He removed them then God would cease to be God. He would cease to be love, for judgment is the structural form of love, and, therefore, without this quality then love would be sheer sentimentality.<sup>40</sup>

This is saying that God's judgment comes to man as He allows him to suffer the consequences of his sin. This concept of God's judgment is seen in Jesus' teaching.<sup>41</sup> The father of the prodigal son does not force him to stay at home but gives him the freedom to go to the far country even though he knows of the agony awaiting him there. His judgment comes as he allows the boy to suffer the consequences of his bad decision to leave home. The father did not personally inflict punishment on the boy but he did allow him to suffer the consequences of his estrangement. This is an indication of the method of God's judgment. This is an act of love and this idea will be elucidated in the following pages. The phrase, "the wrath of God," gives additional insight into the judgment of God.

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<sup>40</sup>Tillich, Systematic Theology, II, 174.

<sup>41</sup>Luke 15:11-24.

The Wrath of God

The word "wrath" is a symbol from human experience to describe the relationship between God and his people. It is only in the height and depth of human experience that man can find adequate symbols to portray what it means to be confronted by God. He experiences the "wrath of God" as he stands under the judgment of the divine love that he spurns.<sup>42</sup> The "wrath of God" is then the emotional symbol for the work of love which rejects and leaves to self-destruction that which resists it. Men experience the wrath of God as they become aware of the self-destructive nature of evil in their lives. This evil, or sin, is made up of the attitudes and acts by which men keep themselves separated from God and resist his reuniting love.

It should be noted again that the movement toward self-destruction is not something imposed upon man by God but as a penalty he imposes upon himself in order somehow to pay for his sin. Psychology reveals that frequently illnesses, accidents, frustrations in social or professional life are attempts to stamp out guilt which is wholly unconscious. It seems to be a form of punishment which the

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<sup>42</sup> Anderson, op. cit., pp. 91-92.

guilty person administers to himself and it goes on repeating itself with a kind of unalterable fatality.<sup>43</sup> It is when man becomes aware of this self-destructive tendency within himself that he is experiencing what is called the "wrath of God" on sin. The wrath of God is then something man imposes upon himself to attempt to rid himself of his guilt.

Another way of speaking of the "wrath of God" is to say that it is the moral force of the universe. The moral order of the universe is the wrath of God at work in the universe. God created the world, including man, in such a way that he breaks God's moral laws at his own peril. The wrath of God means that sin will inevitably be punished because it is built into the structure of the universe and especially into the being of man.<sup>44</sup> This is arguing that God designed men so there is moral order built into the heart of man's being and he is aware that this moral order is necessary for his existence. When man moves against that moral order, in various aspects of existential

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<sup>43</sup>Paul Tournier, Guilt and Grace (New York: Harper & Brothers, 1958), p. 175

<sup>44</sup>William Barclay, The Letter to the Romans (Philadelphia: Westminster Press, 1955), pp. 17-19.

estrangement, then he judges and metes out punishment to himself by moving toward self-destruction. The wrath of God is this built-in moral structure which stands against man's sin.

The judgment of God on sin is His decision to allow men to suffer the consequences of their sin. Man becomes aware of the wrath of God when he discerns the movement toward self-destruction that eventually follows sin. To speak of God as judge, then, is to insist that history has moral meaning, so that when people choose estrangement then they can expect to suffer the consequences.<sup>45</sup>

Further light is thrown upon the problem of understanding the judgment of God by delving into the symbols of Lord and Father.

### Lord and Father

Tillich argues that to speak of the Lord and forget the Father is demonic but to think only of the Father and leave out the Lord is sentimental. Theologians have gone to the extreme in each direction. If the Lord, the symbol for the God of judgment, is forgotten then God is seen as a

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<sup>45</sup>Brown, op. cit., p. 64.

friendly father who in a sentimental way forgives all who would like to be forgiven. God is not like a sentimental father. Since He represents the universal order of being He cannot act as though He were a "friendly" father, showing sentimental love toward His children and so judgment cannot be suspended in His forgiveness.<sup>46</sup>

The sentimental interpretation of God's love is responsible for the assertion that the cross of Christ and Paul's doctrine of the atonement contradict the simple prayer of forgiveness in the Lord's Prayer. There is no contradiction. The burden of guilt cannot be lifted by the simple assertion that man is forgiven. A person can only believe in forgiveness if justice is maintained and guilt is confirmed. It is essential for God to continue to be Lord and judge in spite of the reuniting power of His love. The symbol "Lord" is essential to complete the symbol "Father."<sup>47</sup> One of the important tasks in theology is to keep both of these aspects of God's love in balance with each other.

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<sup>46</sup> Tillich, Systematic Theology, I, 287.

<sup>47</sup> Ibid., p. 288.

It is basic in discussing the judgment of God to see that it is an act of His love. Frequently judgment is seen as an act of anger rather than a deep expression of God's redemptive love.

### God's Judgment is an Act of Love

Judgment and forgiveness are not mutually exclusive terms as both are united in man's deepest experience of God's love. The judgment of God is necessary to keep God's love from being sticky sentimentality and without the hope of forgiveness the knowledge of God's wrath loses its redemptive significance.<sup>48</sup> Judgment then is the negative side of love as it expresses itself against sin in the world. Love must not, if it remains love, let sin get away with it. Therefore, judgment and forgiveness are the two sides of the same coin that is designated love.<sup>49</sup>

The judgment of God is His disciplining love (Proverbs 3:12, Hebrews 12:6). This is seen in that Israel could not comprehend the depth of God's forgiveness until they knew the reality of their sin and the bitter

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<sup>48</sup>Anderson, op. cit., p. 90.

<sup>49</sup>Brown, op. cit., p. 65.

consequences of their estrangement from Him. Frequently people do not affirm their need of God's love and their dependence upon Him until their self-sufficient, self-centered way of life has been shaken to the foundations.<sup>50</sup>

Psychology has come to the same insight about the two sides of love. For a period of time, the psychological world was dominated by therapists who believed that the prominent expression of love toward a client was acceptance. This is the psychological word for the theological word grace. Many effective therapists are now discovering that the other side of the coin of love is confrontation or judgment. Now the movement in the field is toward the conviction that confrontation rightly completes acceptance just as judgment completes grace.

One school of psychology calls this approach reality therapy. The first task of the therapist, in this method, is to become heavily involved with the patient (grace) and then get him to face reality (judgment). The therapist confronts the client again and again until he decides whether or not he wishes to take a responsible path. This confrontation with reality may be painful or

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<sup>50</sup>Anderson, op. cit., p. 110.

even harsh but it changes lives. Men can choose to struggle with reality in a responsible way by doing right and enjoying the pleasure or suffer the pain that may follow. The confrontation with reality is an act of love, painful as it may be, to help the client turn toward that way which leads to the more abundant life. The pain of confrontation is a part of the redemptive process. The client learns through both accepting and disciplining love that the therapist really cares. The counselor who is always accepting and permissive, and never acceptingly confronting, is really guilty of "cruel kindness." The client's awareness of his guilt and alienation is his doorway to help. It is because confrontation added to acceptance is a more complete love that it ordinarily strengthens relationships rather than weakens.<sup>51</sup>

Both theology and psychology then agree that love is complete only when it is manifested in both grace (acceptance) and judgment (confrontation). This type of love has redemptive qualities because it is deep enough to make a difference in a person's life.

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<sup>51</sup>Glasser, op. cit., pp. 16-41; Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966), pp. 225-240.

Judgment is a type of "shock treatment" which God uses to bring men to reality and so it is a way God has chosen to make His love reach man (Psalms 76:8).<sup>52</sup> It is an act of God without which man would be destroyed. Judgment is an act of love which surrenders that which resists love to self-destruction, but it is essential to remember always that it is redemptive love. If man does this then he will recall that what he has experienced as judgment is in reality the working of God's love, which tries to destroy within man that which is against love.<sup>53</sup>

To sum up, then, man as a sinner is in a desperate situation since sin, estrangement, is universal and thus in the lives of all men. Estrangement in a man's life is manifested in his unbelief, self-elevation, sensuality and missing the mark. Man hates himself because of his sin and moves toward self-destruction. God judges sin in that He allows man to suffer the consequences of his alienation. This is an expression of His love to shock man into the realization that he is heading toward destruction or non-being. This is it in a nutshell, "judgment to save,"

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<sup>52</sup> Brown, op. cit., p. 65.

<sup>53</sup> Tillich, The New Being, p. 10.

because judgment is for the purpose of saving those lost in sin.

Many activities are suspected of being sinful in Protestant asceticism. This chapter has argued that there is only one sin and that is estrangement. The long list of sins in asceticism are reduced to one sin that can be identified as estrangement. This reduces the anxiety about sin and allows man to live a more open and relaxed life.

In Protestant asceticism the judgment of God is feared because it could mean eternal damnation. These 20th century theologians point out that judgment is good news since it is a part of the love of God. He judges man to help him know when he is heading toward death and that means He judges to save. It is reasonable to fear sin but not to fear God because redemptive judgment is a deep expression of his love. The fear of being lost is removed from life when man begins to comprehend the depth of God's love.

This section has dealt with one side of God's love, namely judgment. In the next chapter the concentration will be on the positive side of God's love as expressed in the word "grace" and how it can become a reality in man's life.

## CHAPTER IV

### JUSTIFICATION BY GRACE THROUGH FAITH

The foundation for the proposed new Christian life style is the doctrine of grace. When grace is not understood and experienced then asceticism or a "work salvation" is likely to be practiced. A clear understanding of grace is fundamental if man is to know and respond to the God and Father of Jesus Christ. When grace is experienced, there is the possibility for a person to envision a new life style beyond asceticism. A beginning point for an analysis of grace can be an examination of a phrase which came out of Protestant reformation and that is, "justification by faith."

#### I. JUSTIFICATION BY FAITH CAN BE A DISTORTION

Justification by faith is a giant step away from the Calvinistic doctrine of predestination and the resulting idea of a "work salvation," but it still falls short of the biblical doctrine of grace. This formula can be distorted if it is not fully understood because it could still put the burden of salvation back on man. He would now be saved not by his good works but by his faith. This can be

misleading when it gives the impression that faith is an act of man through which he merits salvation and man is back to a works salvation. The good news is that not faith but grace is the cause of justification, since God himself is the source. It is through faith that we receive justification and even faith itself is a gift from God. It is for this reason that the formula "justification by faith" should be replaced by "justification by grace through faith."<sup>1</sup> Tillich sums it up in the words, justification is by grace through faith. The cause is God alone (by grace) but the faith that one is accepted is the channel through which grace is mediated to man (through faith).<sup>2</sup>

This correction, of what can be a distortion of grace, allows man to completely move away from a works salvation and it is a crucial step since grace is the central doctrine of the Christian faith. The discussion is now to be directed to an analysis of grace.

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<sup>1</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-1963), III, 224.

<sup>2</sup>Ibid., II, 179.

## II. GRACE DEFINED

Tillich defines grace by saying that, "the term 'grace' qualifies all relations between God and man in such a way that they are freely inaugurated by God and in no way dependent on anything the creature does or desires."<sup>3</sup> The word "grace" makes it clear that justification is not a product of any act of good will on the part of the sinner who receives it but that it is given as a sheer gift without any indication of merit on his side. The concept of "in spite of" is central in the meaning of grace.<sup>4</sup>

"Grace" is a reminder that the Spirit cannot be produced by man but is given to him as a gift. It is the quality of "preceding" which indicates the Spiritual impact as grace in a person's life.<sup>5</sup> This is an important point since the thrust of asceticism is that by "good works" spirituality is produced. Grace is a reality in that the Spiritual Presence is given as a gift before any

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<sup>3</sup>Ibid., I, 285.

<sup>4</sup>Ibid., III, 274; William Barclay, The Mind of St. Paul (New York: Harper & Row, 1958), p. 95; Rudolf Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, 1951), I, 264.

<sup>5</sup>Ibid., III, 159.

works on the part of man. Tillich goes on to argue that something is overcome by grace and that it takes place in spite of separation and estrangement. When grace occurs there is reunion of life with life and, therefore, a reconciliation of the self with itself. Grace means that God accepts that which is rejected. The term "accepted" is a helpful word to make clear the basic content of grace.<sup>6</sup>

Paul was separated from God, other men and even himself when he traveled on the Damascus road. In that estranged condition, Jesus appeared to him, and he found himself accepted in spite of being rejected. When he came to reality, grace as reality, then he found that he was able to accept himself and was reconciled to others. In that moment of grace on the Damascus road, he was reunited with his God, the One from whom he had been estranged. This points out that grace often strikes when man is walking through the shadows of a meaningless and empty life. It often comes to a person when his separation is deep, such as in a depression. In the darkness of the hour, it is as though a voice were saying, "You are accepted."

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<sup>6</sup>Paul Tillich, The Shaking of the Foundations (New York: Charles Scribner's Sons, 1948), p. 156.

Man is accepted by God before he seeks God, does anything, or performs anything.<sup>7</sup>

God does not need to be reconciled since He is the Source and Power of all reconciliation. No matter how hard man tries to reconcile God with his good works, it is never enough. The message of grace is that he is reconciled which means that man is accepted by God before he can give any reason why he should be worthy of such a gift.<sup>8</sup>

Tillich's terms for grace such as "acceptance of the unacceptable" and "in spite of love" can well be summed up by the phrase, "grace is the unconditional love of God." Man's basic human problem is centered in the fear of losing the love of God and this may even be true for those who say that they do not believe in God. The idea that man can lose the love of God is based on a false fear. Jesus came to show man that God loves him not because of his goodness or virtue but because of his need in his misery and guilt. Many admit that if there is a God that He ought to love man

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<sup>7</sup>Ibid., pp. 160-161.

<sup>8</sup>Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), p. 20.

but there is a wide chasm between a great love and a love that is unconditional.<sup>9</sup>

Human love tends toward being selfish and conditional and man projects this type of love on to God, but He has a different type of love. To say that God is a God of grace is to say that He loves without condition.

It is important that grace be carefully defined since this is a fundamental doctrine in the Christian faith. Grace was a central doctrine with Paul because he begins and ends his letters with a reminder about grace (Romans 1:7, 16:24; I Corinthians 1:2, 16:23; II Corinthians 1:1, 13:14; Galatians 1:3, 6:18; Ephesians 1:2, 6:24; Philippians 1:2, 4:23; Colossians 1:2, 1:18; I Thessalonians 1:1, 5:28; II Thessalonians 1:1, 3:18; I Timothy 1:2, 6:21; II Timothy 1:2, 4:22; Philemon verse 3, verse 25).<sup>10</sup> Even if it is conceded that Paul did not write all of these books, then the argument still stands that grace is an essential doctrine in the New Testament and its definition is important.

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<sup>9</sup>Paul Tournier, Guilt and Grace (New York: Harper & Brothers, 1958), pp. 190-192.

<sup>10</sup>Barclay, op. cit., p. 157.

When grace is seen as a conditional love dependent on obedience or some good work by man, then the Christian faith and especially ethics will be distorted. Grace is the unconditional love of God.

### III. GRACE AND FORGIVENESS

Grace, as the infusion of God's love, is the power which overcomes sin or in other words sin is estrangement and grace is reconciliation. It is because God's reconciling grace is unconditional that man does not have to look at the degree of his guilt to know if he is forgiven. Man has the certainty of total forgiveness in the midst of total guilt.<sup>11</sup>

The key idea behind the concept of grace is the undeserved generosity of God who forgives man as a free gift which man could never have deserved or earned.<sup>12</sup> The sum and substance of the gospel then is that God's love for man does what he cannot do for himself when He gives forgiveness apart from any merit on man's part.<sup>13</sup>

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<sup>11</sup>Tillich, Systematic Theology, II, 58.

<sup>12</sup>Barclay, op. cit., p. 161.

<sup>13</sup>Bernard W. Anderson, Rediscovering the Bible (New York: Association Press, 1951), p. 190.

It is a momentous occasion in life when man knows that he is forgiven. Tillich writes, "Forgiveness means reconciliation in spite of estrangement; it means reunion in spite of hostility; it means acceptance of those who are unacceptable; and it means reception of those who are rejected."<sup>14</sup>

Forgiveness then as a work of grace is unconditional or it is not forgiveness at all. When any condition is put on forgiveness then it ceases to be a work of grace and the Christian message is distorted. It has the character of "in spite of" while legalistic moralists give it the character of "because." If any condition is put on forgiveness then a person can never feel accepted or accept himself.<sup>15</sup> A conditional forgiveness enslaves man in a way he can never break out of in his own power and this makes him feel in a lost and hopeless condition.

As long as man feels rejected by God in his sin, then he cannot love Him. Man has a tendency to hate those who reject him. But in the depth of his estrangement, when he hears the message that He is reconciled, then the whole

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<sup>14</sup>Tillich, The New Being, p. 7.

<sup>15</sup>Ibid., p. 8.

situation is changed. His healing power enters man and he can then affirm God, his own being, others and life as a whole. He, then, can comprehend that what he had experienced as wrath, judgment and sin has been in reality the working of love trying to destroy within everything which is against love. To love this work of love is to love God and, therefore, the person who is forgiven knows what it means to love God.<sup>16</sup>

It should be noted again that it is not a particular sin that is forgiven but it is the act of separation and resistance to fellowship with Him. It is "sin" that is forgiven rather than sins.<sup>17</sup> In forgiveness as well as in defining sin, it is essential to think of sin in the singular.

The Christian message of forgiveness is that man is universally guilty in sin but that he is unconditionally forgiven. The assurance of that forgiveness is found in the person of Jesus Christ.

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<sup>16</sup>Ibid., p. 10.

<sup>17</sup>Tillich, Systematic Theology, III, 225.

#### IV. GRACE MANIFESTED IN JESUS CHRIST

In the crucified Christ man sees God's acceptance of the unacceptable. His participation in man's sin and his victory over evil appears in a unique, definite and transforming way. Grace appears in Jesus but it is not caused by him, since the cause is in God alone.<sup>18</sup> Grace comes through God's action so in Christ we see God at work in his world.<sup>19</sup>

The grace of God is not a way of dealing with man that He has decided to adopt from a certain time onward, but it is a single deed which takes place for all men who acknowledge it (in faith). Grace then is God's eschatological deed. This deed of grace is seen in the fact that he gave up Christ to die for the sin of all men.<sup>20</sup>

Christ is God's way of acting out his love. The situation is changed from "be good enough to earn God's love" to God loves man even though he can't be good enough

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<sup>18</sup>Ibid., p. 226.

<sup>19</sup>II Corinthians 5:19.

<sup>20</sup>Rudolph Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, 1951), I, 289; Romans 8:31-32.

to deserve His love. In Jesus, God's love reaches to men when they could not come to him, entering into their human experience, refusing to hate sinners, loving to the ultimate by his death on the cross.<sup>21</sup> This is grace manifested in a person.

The temptation at this point is to plunge into the theories of atonement but this would be another dissertation. The immediate subject is the acceptance of God's grace through faith.

## V. ACCEPT GRACE THROUGH FAITH

How can man accept the grace that God has provided through Jesus Christ? Tillich's answer is, "simply accept the fact that you are accepted."<sup>22</sup> This formula is similar to his summary of sin, with all of its ramifications, in the single term estrangement. The putting of it in such a concise way gives emphasis to the fact that grace is simply a gift that man receives. Acceptance is the channel by which the grace of God becomes a reality in a person's

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<sup>21</sup>Robert McAfee Brown, The Bible Speaks to You (Philadelphia: Westminster Press, 1955), p. 182.

<sup>22</sup>Tillich, The Shaking of the Foundations, p. 162.

experience. In the moment of acceptance, grace conquers sin, and reconciliation overcomes estrangement. Nothing is called for but acceptance and in this experience man finds wholeness for his life.<sup>23</sup>

This is to believe that God loves as Jesus demonstrated. God has taken the initiative and man is already forgiven. He is accepting the gift of unconditional love which God has offered him. There is no need for man to "prove" himself or to strive to achieve His grace. God has now accepted man and he can begin to live in the reality that it is true.<sup>24</sup>

Tillich elucidates his concept of faith further when he argues that there is also obedience involved. Paul, Augustine, Thomas and Calvin all agree that obedience is a part of faith. The obedience of faith is an act of man keeping himself open to the Spiritual Presence which has grasped him and opened his life. It is important to note that it is an act of obedience, of participation rather than by submission (as in love relations). Tillich says, "It is the state of being grasped by the Spiritual Presence

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<sup>23</sup>Ibid., p. 163.

<sup>24</sup>Brown, op. cit., 182-184.

and opened to the transcendent unity of unambiguous life. --- In relation to the Christological assertion, one could say that faith is the state of being grasped by the New Being as it is manifested in Jesus as the Christ."<sup>25</sup>

Tillich's terms of "acceptance" and "obedience" could be combined by saying that man has faith when he trusts his life with God in response to grace as it is manifested in Jesus Christ. This means that man trusts that he is loved, accepted, forgiven by God and that He will lead him to the abundant life he desires. Man can follow God's will for him because he has trust that God's love is deep enough to always lead him away from death and toward life. The word "surrender" is not a good word to use in describing trust because it is a negative term that lacks the concept of a positive response that the word "trust" engenders. Trust is not a surrender of the will of man to God but rather a manifestation of his confidence in the love of the Father. Man trusts God that He will not lead him in an evil direction even if it means going by the way of a cross.

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<sup>25</sup>Tillich, Systematic Theology, III, 130-132.

A disturbing question is how can a person accept that he is accepted or what is there in the dialogue with God that will allow man to trust God's grace? The answer is found in the unconditional character of the Christ event in which God declares the unjust to be just. The impact of the good news, brought to man's attention by the Spiritual Presence, turns the eyes of the sinner away from the good and bad in himself, to the unconditional forgiveness manifested in Jesus. The courage to trust one's own goodness to God is the central element in the courage of faith.<sup>26</sup> That trust can only come when man has heard the Divine message of grace and that is God's love for man is unconditional.

This unconditional love of God, grace, is further seen in the argument that faith itself is a gift, created by the Spiritual Presence in man's life. Even though it is created by the Spiritual Presence, it occurs within the structure of man's spirit. Therefore, he is aware of being grasped by the Divine Spirit and is conscious of His work within him. This is a reminder that, in relation to God, everything is of God. Man's spirit cannot reach the

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<sup>26</sup>Tillich, Systematic Theology, III, 226.

ultimate but the Spiritual Presence can grasp man's functions, such as the intellect, the will, the emotions, and raise them beyond themselves by the creation of faith.<sup>27</sup>

Faith then does not become a different kind of "work" for man to earn his salvation.<sup>28</sup> The thrust of God's grace is toward man, initiated by God. Faith, because of the Spiritual Presence, is a reality and man then makes the decision as to whether or not he will use his faith to receive God's grace. The only way a person can remain in sin is to make the decision to say "no" to God's grace that he has provided for man to enable him to move toward life. If man decides to say "yes" to God then this means that he can immediately move into fellowship with God.

## VI. GRACE IS A PRESENT POSSIBILITY

The doctrine of grace means that man can enter into a new relationship with God now, in the present hour. He doesn't have to wait until some distant date until he is "good" enough to become a Christian. God's unconditional

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<sup>27</sup>Ibid., III, 133; Bultman, op. cit., I, 330.

<sup>28</sup>Ephesians 2:8-9.

love reaches out to man where he is "now," no matter how severe the estrangement may be in his present situation.<sup>29</sup>

Society is permeated today with the bad news from a legalistic church which teaches that forgiveness is conditional. Many fail to respond to the manifestation of God's grace in Christ because of their lack of perfection. Grace proclaims that all men are accepted now and are set free to respond through faith in the present hour. The possibility of entering into the Christian life is a live option for all men.

## VII. GRACE AND THE CHRISTIAN LIFE

Forgiveness creates repentance. This is the story of the woman of the city who was a sinner as portrayed in the seventh chapter of Luke. Tillich argues that the woman repented because she was forgiven instead of being forgiven because she had repented.<sup>30</sup> When repentance is placed as a condition of forgiveness, then an impossible demand is placed on a man. He is never able to feel that his repentance is deep enough and so he never feels forgiven.

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<sup>29</sup>Brown, op. cit., p. 182.; II Corinthians 6:2.

<sup>30</sup>Tillich, The New Being, p. 9.

But when a person knows he is forgiven then repentance, or turning from estrangement, is a real possibility. Faith is present through the Spiritual Presence so he has the privilege of turning from his sin. The agony of sin helps him decide to receive God's grace and turn from his movement toward death.

God's forgiveness doesn't mean that man should continue in sin (Romans 6:1-14) anymore than receiving a friend's forgiveness means that he will be meaner than ever. God's gift of forgiveness through grace evokes gratitude within man and it becomes a desirable option to live within God's will as he understands it.<sup>31</sup>

Not only is man's conversion closely related to grace but his whole life is bound up in grace. Paul had a conviction that grace was a reality in his daily Christian life.<sup>32</sup> For him, grace was not only a peak experience but was also the source of power for the living of a Christian life. This means then that man is aware that he is saved by grace and it gives him an obligation to spend his life

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<sup>31</sup>Anderson, op. cit., p. 229.

<sup>32</sup>Galatians 1:15; II Corinthians 1:1; Ephesians 3:8; Romans 12:3; I Corinthians 15:10.

showing God that His love was not extended in vain. Life is spent expressing the love kindled in the heart of man by the gift of God's unconditional love.<sup>33</sup>

Protestant asceticism is based on a distorted concept of grace. Calvinism sees God as being punitive by granting grace to some and damning the more unfortunate persons forever. Man ends up in a work salvation in order to prove that he has received grace. Therefore, grace is degraded to become a conditional love. This chapter contends that God's grace means that His love is unconditional. Since grace is unconditional love then it is not reasonable that God would condemn any person to eternal damnation. Grace means that His love is extended to all men and the only way a person could be lost would be to say "no" to His redemptive love. This allows a much more relaxed life style to emerge than is ever possible in Protestant asceticism. Man can walk daily in the certainty of God's grace. This unconditional love is in all persons, since it is the ground of their being, and especially in those grasped by the Spiritual Presence. Man can know he

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<sup>33</sup>Barclay, op. cit., pp. 166-169.; I John 4:19.

is loved and accepted in this life because of the doctrine of grace.

Salvation in Protestant asceticism is primarily in the next world. The doctrine of grace assures man that salvation is a gift from God and that it can be accepted and experienced now, in this world. Now, even in his immaturity, man can begin to experience the abundant life through God's grace.

This chapter on grace closes with a hint of the character of the Christian life. The next chapter will discuss the Christian life as a process or movement toward maturity.

## CHAPTER V

### THE CHRISTIAN LIFE AS PROCESS

Sanctification is a theological word used in describing the Christian life. In the original use of the word sanctification, it meant the same thing as justification or the conquest of the ambiguities of the personal life. Slowly the term "justification" came to mean the acceptance of him who is unacceptable, while sanctification began to mean the actual transformation. It could, therefore, be defined as the life process under the impact of the Spirit. It is an important theological task to describe this process.<sup>1</sup> A simple definition of the Christian life then could be the daily life of the Christian lived under the impact of the Spirit. It is lived under the direction of a loving God who has grasped our very being with His Spirit.

Sanctification then is a process in which the power of the New Being transforms the personality of a person. All persons, whether inside or outside of the church, who

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<sup>1</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-1963), III, 228-229.

are grasped by the Spiritual Presence, are objects of the sanctifying work of the Divine Spirit who is the actuality of the New Being.<sup>2</sup>

The Christian who exercises his faith or trust by keeping his life open to the Spiritual Presence will move toward maturity. The goal of the Christian life is not perfection but maturity in Christ. Paul writes that there are apostles, pastors, teachers, prophets in the church to build up the body of Christ until all reach mature manhood and the stature of the fulness of Christ.<sup>3</sup> It is significant to note that Paul begins the passage by reminding his readers that it is a gift from God. The maturity toward which the Spiritual Presence is leading man defies description. Who is to say what the mature person will be like? Traditionally, the church has said that the mature person will be like Jesus but even this is hard to grasp or identify. This is one possibility even though every Christian will express his maturity in a unique way.

Maslow, in his definition of the self-actualizing person is lifting up some of the characteristics of the

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<sup>2</sup>Ibid., II, 178-180.

<sup>3</sup>Ephesians 4:11-13.

mature Christian. He argues that self-actualization may be defined as an episode, or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous or fully functioning, more creative, more humorous, more ego-transcending and more independent of his lower needs. He becomes in his peak experiences more truly himself, more fully actualizing his potentials, closer to the core of his Being, more fully human. The thing that seems to distinguish these individuals is that in them these peak experiences seem to come more frequently and intensely and perfectly than in average people.<sup>4</sup>

In Protestant asceticism actual perfection is demanded and deemed to be possible. In the fellowship of the church the holiness of the whole and the saintliness of the individual are actually in contrast to the "world." The ideal of the holiness of every member of the group could not be sustained, but the perfectionistic ideal

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<sup>4</sup>Abraham Maslow, Toward a Psychology of Being (Princeton: Van Nostrand, 1962), p. 97.

remained in force and produced the identification of the Christian message of salvation with moral perfection in the individual members. The perfectionistic tendencies of Calvinism were strengthened when they were merged with the perfectionism of the Evangelicals.<sup>5</sup>

When the Christian life is seen as a process then perfectionism is not a central element. The Christian can live a more open and relaxed life as he moves toward maturity under the guidance of the Spiritual Presence. The Christian life lived under the pressure of perfectionism centers in the ascetic life. Under the influence of grace, unconditional love, man moves toward maturity and increasingly joyful life. Sanctification could be called a journey toward Life. To live under the guidance of the Spirit is to know the joy of living in the presence of love.

In the next section the discussion turns to some of the guiding principles in a new Christian life style. These guide lines are suggestions as a possible direction the Christian life could take in light of the doctrine of grace, as man moves toward maturity in Christ. There will

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<sup>5</sup>Tillich, op. cit., p. 230.

be no attempt in this final section to describe in concrete detail the life style of the Christian. This would be an endless task since each Christian life is lived out in a unique way under the influence of the Spiritual Presence. This section will, however, point toward a new Christian life style by suggesting certain guiding principles. The individual Christian with the aid of these principles can mould his own pattern of living as the Spiritual Presence directs him. There will also be no attempt to be exhaustive, therefore, only the most basic guide lines will be suggested. In a way, this is intimating that no one can in any concrete way tell another Christian how his life is to be lived in relationship to his God.

### SECTION III

## GUIDING PRINCIPLES IN A NEW CHRISTIAN LIFE STYLE

## CHAPTER VI

### AN INCREASING FREEDOM FROM LEGALISM

The Christian faith grew out of Judaism, which is essentially a legalistic religion. The argument of the dissertation is that the Christian life is lived under grace rather than law. It makes a difference to live with the assurance that God's love is unconditional rather than that God will love us if we keep the law or a set of rules. In spite of the value and attractiveness of a life under grace, beginning in New Testament times, the church has had a tendency to slip back into legalism or a work salvation. Protestant asceticism is an example of this tendency and has had an influence on the ethics of the church since the 16th century. It is time for a new life style to emerge in the 20th century, based on the doctrine of grace.

One of the fundamental guiding principles of a new Christian life style under grace and the impact of the Spiritual Presence will be an increasing freedom from legalism. One possibility is given in "situation ethics" as proposed by Joseph Fletcher. His thought will be summarized as a starting point for the suggestion of a new

ethical stance that could be called "modified situation ethics."

## I. A SUMMARY OF FLETCHER'S SITUATION ETHICS

Fletcher indicates that situation ethics speaks to a modern day church that has allowed legalism, moralism and pietism to become widespread among its clergy and membership.<sup>1</sup> He implies throughout his book that the roots of his new approach, called "situation ethics", lie in the classical tradition of Western Christian morals. Situation ethics, he argues, is more Christian than the other two basic approaches to moral decisions, which are legalism and antinomianism. Fletcher briefly defines his new ethics in these words:

The situationist enters into every decision making situation fully armed with the ethical maxims of his community and its heritage, and he treats them with respect as illuminators of his problems. Just the same he is prepared in any situation to compromise them or set them aside in the situation if love seems better served by doing so.<sup>2</sup>

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<sup>1</sup>Joseph F. Fletcher, "Why New?" Religion in Life, XXXV: 2 (Spring 1966), 187.

<sup>2</sup>Joseph F. Fletcher, Situation Ethics (Philadelphia: Westminster Press, 1966), p. 26.

There is only one acceptable law, and that is agape, or love. It is helpful to know of the wisdom of the church and society, but the person himself has to decide if the wisdom is applicable to this particular situation.<sup>3</sup>

The four working principles in situation ethics are: (1) pragmatism - the good is what works; (2) relativism - only love is constant, everything else is a variable; (3) positivism - Christian ethics "posits" faith in God and reasons out what love calls for in this situation; (4) personalism - persons are always first in any decision.<sup>4</sup>

Situation ethics is founded on six basic propositions. These propositions are so simply and forcibly stated that it is quite easy to grasp the fundamental thrust of this approach to Christian ethics. A summary of these propositions is given in these words:

The first one points to the nature of value. The second reduces all value to love. The third equates love and justice. The fourth frees love from sentimentality. The fifth states the

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<sup>3</sup>Ibid., p. 33.

<sup>4</sup>Ibid., pp. 42-50.

relation between means and ends. The sixth validates every judgment within its own context.<sup>5</sup>

The first proposition is "love only is intrinsically good; namely, love: nothing else at all." He goes on to say there is only one absolute good in all creation and that is love. In any situation a person decides what is the ethical decision on the basis of what he feels best expresses love. Even law, principle, life, truth, chastity, property, marriage are not intrinsically good, but rather only love is always categorically good.<sup>6</sup>

The second proposition is "the ruling norm of Christian decision is love: nothing else." Love makes use of law only when it is valuable in fulfilling the obligations of love. Fletcher believes that the main use of law is to determine the minimum obligation in a situation while the ethic of love carries with it a maximum of obligation. To love in a Christian way is not basically desire. Agape is a giving love even to an enemy if he needs it.<sup>7</sup>

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<sup>5</sup>Joseph F. Fletcher, Moral Responsibility (Philadelphia: Westminster Press, 1967), p. 13.

<sup>6</sup>Fletcher, Situation Ethics, p. 57-68.

<sup>7</sup>Ibid., pp. 69-82.

The third proposition is "love and justice are the same, for justice is love distributed: nothing else."<sup>8</sup> This is a very important cornerstone. "Prudence, careful calculation, gives love the carefulness it needs: with proper care, love does more than take justice into account, it becomes justice."<sup>9</sup> If we love a man or group of people then the least we can do is to be just to them. He quotes Paul Tillich when he says that love "is the ground, the power, and the aim of justice" so that "love without justice is a body without a backbone."<sup>10</sup> Love and justice cannot be separated because justice is love in action.

The fourth proposition is "love wills the neighbor's good whether we like him or not."<sup>11</sup> The basic meaning of love is benevolent goodwill or the business of loving the unloveable and even those we don't like. It is impossible to demand that we feel love, but it is acceptable to command that we deal lovingly with our neighbor, who is

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<sup>8</sup>Ibid., p. 87.

<sup>9</sup>Ibid., p. 88.

<sup>10</sup>Ibid., p. 94.

<sup>11</sup>Ibid., p. 103.

anybody. We love when we choose that which is best for the most people concerned.<sup>12</sup>

The fifth proposition is "only the end justifies the means: nothing else.....if the end does not justify the means, what does? The answer is obvious, nothing!"<sup>13</sup> An evil means does not cancel out the value of a good end. He cautions, however, that we must be very certain that the consequences of the means are worth paying in order to achieve the end. The only Christian end in any situation is love. Fletcher is thus very clearly saying that an evil means is permissible if love is served in the end.<sup>14</sup>

The sixth proposition is "love's decisions are made situationally, not prescriptively."<sup>15</sup> A person has to be free to be able to come to each decision with an open mind. He states that for every moral decision it is essential to have a specific living person in mind. Love can use law but it must always hold a secondary position to the supreme

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<sup>12</sup>Ibid., pp. 103-119.

<sup>13</sup>Ibid., p. 120.

<sup>14</sup>Ibid., pp. 120-133.

<sup>15</sup>Ibid., p. 134.

norm, namely love. Only love can decide what the law should be in any given situation.<sup>16</sup>

Fletcher states that situation ethics centers on the decision making process. Christian love will make a responsible decision. Fletcher says further that our decisions are all based in light of what God has done for us in Jesus Christ. Therefore, situation ethics is an ethic of gratefulness. He gives a summary of his ethic in these words:

Christian ethics is not a scheme of living according to a code but a continuous effort to relate love to a world of relatives through a casuistry obedient to love; its constant task is to work out the strategy and tactics of love for Christ's sake.<sup>17</sup>

Situation ethics has many good points but in some areas it tends to be radical and it is necessary to examine these areas more closely.

## II. REACTION TO SITUATION ETHICS

Situation ethics has a valid argument in stating that love is the ideal norm of Christian ethics, but it is

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<sup>16</sup>Ibid., pp. 134-145.

<sup>17</sup>Ibid., pp. 153-158.

questionable that ethics can function with love as the only norm. In the early stages of his thought, Reinhold Niebuhr began with confidence in love as the norm for Christian ethics. Historical events forced him to believe that love was useful as a basis for ethics between individuals but would fail as an ethical norm between groups of people. He indicates that between man and a group there is less reason to hold impulses in check, less capacity to rise above self, less ability to really consider the needs of others and more of a tendency toward selfishness.<sup>18</sup>

Situation ethics also has a serious weakness in the area of love because it is not adequately defined. Fletcher uses the word profusely but nowhere does he take the trouble to indicate in a systematic way his various uses of it. This word is too ambiguous as it is used in the world today to be used as the only norm for ethics, especially without a careful definition.<sup>19</sup>

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<sup>18</sup>Reinhold Niebuhr, Moral Man and Immoral Society (New York: Charles Scribner's Sons, 1932), p. 111.

<sup>19</sup>James M. Gustafson, "Love Monism," Religion in Life, XXXV: 2 (Spring 1966), 26.

The use of love rather than law for the norm of Christian ethics does move it in the direction of the Christian faith rather than legalism. There is some basis for the argument that this approximates the ethics of Christ and the New Testament more than the legalism of Protestant asceticism.<sup>20</sup> In some ways it could be said that this ethical stance is an imaginative reappropriation of our moral tradition to enable us to cope productively with new and unprecedented situations.<sup>21</sup> This is at least a step away from legalism but it may be that too great a step was taken in order to be practical in everyday life.

Situation ethics moves so far in the direction of "love only" as a norm that it tends to be an unworkable ethic. It sounds good and even Christian but could be weak in everyday application. It would be difficult for a young girl in a car with a boy friend on a moonlight night to apply the principles of situation ethics. In such a situation the emotions could easily overwhelm the rational and

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<sup>20</sup>Harvey Cox, "Maturity and Secularity," Religion in Life, XXXV: 2 (Spring 1966), 217; Douglas A. Rymes, "The 'New' Morality," Religion in Life, XXXV: 2 (Spring 1966), 178.

<sup>21</sup>Cox, op. cit., p. 125.

also the term "love" as used by situation ethics could be distorted.<sup>22</sup>

The movement toward "love only" is so radical that it tends toward no law at all and this can be negative. It could be argued that his polemic against legalism has led him to the very brink of antinomianism in the name of love.<sup>23</sup> The argument could be made that love does express itself in some fixed laws. There may be some things inherently wrong that the Christian does not do in any situation. This would mean that love will never cause man to break certain moral rules. It is because of the light of love that they will always be wrong.<sup>24</sup> This lifts up the need for law in ethics because if nothing is prohibited a person by external authority, that is, by force of some "law" then the person has not the means of becoming a responsible person, nor of achieving the "maximum of love."<sup>25</sup>

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<sup>22</sup>Gerald Kennedy, "The Nature of Heresy," in Storm Over Ethics (Philadelphia: United Church Press, 1967), p. 138.

<sup>23</sup>Clinton Gardner, "Responsibility in Freedom," in Storm Over Ethics, p. 66.

<sup>24</sup>Paul Ramsey, Deeds and Rules in Christian Ethics, (Edinburgh: Oliver and Boyd, 1965), p. 28.

<sup>25</sup>Tom F. Driver, "Love Needs Law," Religion in Life, XXXV: 2 (Spring 1966), 201.

The danger of this line of reasoning, however, is that it could lead man back into legalism and life under grace would be surrendered. This points out the need for an ethical position between "love only" and "the law," because both antinomianism and legalism are serious distortions. "Love only" can lead to libertinism and "legalism" leads to asceticism.

The key principle proposed by situation ethics that the end justifies the means can be defended. Niebuhr defends the position that revolution even with violence is justified to achieve certain good ends. He writes that a political policy cannot be intrinsically evil if it can be proved to be an efficacious means for the achievement of a morally approved end but it is crucial for immediate consequences to be weighed against the ultimate consequences. There is nothing in the world that is "intrinsically" immoral except hatred. Even in the rather simple relationships between two persons there is no moral value which is in itself absolute.<sup>26</sup>

The proposition in situation ethics that "love and justice are the same" is questionable. Agape love is an

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<sup>26</sup>Niebuhr, op. cit., pp. 169-200.

ideal but man in his sinfulness seldom reaches this high pinnacle. Because of his sin, man is not capable of perfect love and it is necessary to demand justice so men may live together in some degree of harmony. No matter how high the degree of justice it always falls short of perfect love. Even as close knit and loving relationship as a family requires that there be rules which will insure justice.<sup>27</sup>

When love and justice are separated this is arguing that love as a norm has to be buttressed by laws to have a workable ethic. The interests of a class of people and the illusions of a culture are consciously and unconsciously insinuated into the norms by which men regulate their common life.<sup>28</sup> This means that there is a tension between the ideal, love, and the real, which is sinfulness, that calls forth the need for justice. This is a healthy tension and part of the power of Christianity since it constantly reminds man of the ideal.

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<sup>27</sup>Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1943), II, 246-255.

<sup>28</sup>Ibid., II, 256.

Situation ethics is based on an optimistic view of man. It is arguing that man is a loving creature and in a given situation can responsibly make an ethical decision on the basis of agape love. He not only can but will make this type of decision. This is not realistically facing the fact of sin in the lives of all men. Man is more likely to center his love on himself rather than his neighbor in a given situation. Therefore, he needs laws, rules and principles so he will deal justly with his neighbor.<sup>29</sup>

There is a need then for a modified situation ethics which stands between situation ethics and the legalistic moralism of Protestant asceticism. This is not an easy position to define or to live by as men have a tendency to swing to the extreme.

### III. MODIFIED SITUATION ETHICS

Love is the ideal norm in Christian ethics but it is an ambiguous term as it is used in the American culture. If it is to be used as a norm then it needs to be more carefully defined than it is in situation ethics. Only agape love is an adequate type of love to be considered

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<sup>29</sup>Ibid., I, 263.

normative in Christian ethics. Agape love may be defined as a self-giving and forgiving love as portrayed in the life, ministry and death of Jesus Christ. This type of love is a manifestation of the Spiritual Presence. To some degree agape love is in all men since the Spiritual Presence or God is the ground of all being. All men, therefore, have some agape love in their lives, but agape love is more manifest in the lives of the mature Christian who has opened his life to be firmly grasped by the Spiritual Presence. However, the lives of many persons in society are under the control of "eros love" or a self-centered love. Eros love manifests itself in selfishness in men's lives.

Situation ethics with eros love in control would be an unworkable ethic. With eros love dominating the person making a decision, he would think only of himself and would not be able to think of the consequence to the other person or persons. He could not make a decision that would be best for all concerned as his concern would be centered only on himself. This means that only agape love, self-giving and forgiving, is a sufficient type of love for ethical situations. A decision made on agape love would

center on that action which would be the best for all concerned. Even the long range consequences would be carefully considered because agape love is concerned for all men.

Situation ethics with agape as the norm would not be an adequate norm for the young and immature since it is a weak force in their lives. They need laws, rules and principles to guide them as to how agape love ordinarily acts in a given situation. Laws will need to be accepted as general norms since they represent the wisdom of history and the present culture. The immature need laws to guide them until maturity comes to allow them to move toward freedom from these guide lines. Laws, rules and principles are also necessary to insure justice for all men in society. Eros or selfish love is the dominant force in the lives of many people and, therefore, society as a whole must be protected by laws that move toward guaranteeing justice for all men.

However, maturing Christians will move toward an ethic in which agape love will be the norm rather than laws. Freedom from legalism in the process of sanctification means an increasing freedom from the commanding form

of the law. This means the power to judge a given situation in the light of the Spiritual Presence and to decide upon the appropriate action, which may at times be in seeming contradiction to the law. This is a mature ability to give new laws or to apply the old ones in a new way and is an aim of the process of sanctification. This is a difficult process and maturity is rare. The fact that we are only partially grasped by the Spirit implies that freedom from the law is always fragmentary.<sup>30</sup>

For the person under legalism, the law represents a high wall over which he never goes because he is bound by the law. However, the law is like a curb for the Christian who is moving away from legalism toward freedom under grace. If the Spiritual Presence, manifested in agape love, leads the Christian to move beyond the law, then he feels the sharp bump as he passes over the curb and will be reminded that he needs to be careful that the Spiritual Presence is leading him and not just his own self-centered love. He will need to be especially concerned about the long range consequences. The maturing Christian, however, will move

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<sup>30</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-1963), III, 232-233.

consistently from the sterile life under legalism toward the joyous life under the guiding presence of the Spirit.

The Protestant ascetic is deeply immersed in legalism. He has a long list of things he is to do and not to do, to be certain that he is portraying the fruits of grace. He lives in fear and anxiety because he knows that he does not keep all of the rules perfectly and grace may be taken from him. He may not be worthy of salvation. He lives a narrow and dreary life to try to merit grace and eventually he knows he has failed.

The Christian living under the assurance of grace, unconditional love of God, allows the Spiritual Presence to increasingly lead him to an ethical life directed by agape love. He is able to live a much more free and full life as he seeks to make decisions that will be best for all concerned. He knows that there will generally be suffering when selfish concerns motivate his decisions but he lives in the assurance of acceptance in spite of his immaturity and that the Spiritual Presence will lead him back to that path which leads to Life. Life under the force of the Spiritual Presence will lead not only to an increasing freedom from legalism but also an increasing relatedness.

## CHAPTER VII

### AN INCREASING RELATEDNESS

An essential element of the process of sanctification is an increasing relatedness. Very few people stand still in life. They are either moving toward aloneness or into a deeper pattern of relationships in the world. We, therefore, have a choice to make since we can either move into deeper selfishness or toward that type of life which sees that relatedness is central to the mature life under the impact of the Spiritual Presence. This chapter presents Ayn Rand's case for the virtue of moving toward selfishness and then allows Tillich to counter with his doctrine of love. It is love that brings mature relatedness. This allows a person to see the choice that he makes when he decides for selfishness or love as the basis for relatedness in the world.

#### I. RAND'S PLEA FOR THE VIRTUE OF SELFISHNESS

She defines selfishness as a concern with one's own interests. Rand states that altruism teaches that any action taken for the benefit of another person is good and

action taken for one's own benefit is evil. She feels that men need to be rescued from this evil ethic because they are cynical as they don't practice this morality and guilty since they don't have the courage to reject it. Rand teaches that the actor himself must benefit from his actions and that his actions should always be for his own rational self-interest. A basic proposition is that man's life is the standard of value and, therefore, that which furthers his life is good and that which threatens it is evil. A sensation of pleasure indicates a right course and pain indicates the wrong route.<sup>1</sup>

Reason is the fundamental means of survival for man. This is a power that man exercises by choice. He has to initiate, sustain and be responsible for his own processes of thought. The person who attempts to survive in the world by brute physical force has lowered himself to the methods of animals, criminals and dictators. The three cardinal values in the realization of one's ultimate value, his own life, are reason, purpose, self-esteem and the corresponding virtues are rationality, productiveness and

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<sup>1</sup>Ayn Rand, The Virtue of Selfishness (New York: New American Library, 1961), pp. 7-17.

pride. She identifies happiness as the successful state of life and suffering as the warning signal of failure and death.<sup>2</sup>

The Objectivist ethics hold that the principle of trade is the only rational ethical principle for all human relationships. A trader earns what he gets and does not take the undeserved. A trader specializes in his field so that he can trade products with another person who has devoted his life to another area. An important political principle is that no person can obtain values from another by the use of physical force. It is the major purpose of government to protect man's individual rights. The summary of the Objectivist ethics is concluded with these words, "You have been using fear as your weapon and have been bringing death to man as his punishment for rejecting your morality. We offer him life as his reward for accepting ours."<sup>3</sup>

Rand says that the way to judge whether one should help another is by a rational evaluation of one's own self-interest and heirarchy of values. It would be an

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<sup>2</sup>Ibid., pp. 21-27.

<sup>3</sup>Ibid., pp. 31-35.

indication of low self-esteem to value one's own life no higher than that of a stranger. It is on the basis of good will and respect for the value of human life that a person might be inspired to help a stranger but only in an emergency. Moral principles are, however, never to be compromised. In any compromise between good and evil, it is only evil that can profit and this leads to self-destruction. There are no grey moral principles but only black and white. A grey decision is always a compromise. Individual rights are always supreme. All group activities must recognize the rights of the individual. A nation enslaves its citizens by taking away their individual rights.<sup>4</sup>

Rand reasons that racism is a quest for the unearned in society. It is also a drive for automatic self-esteem. It is not the color of the skin but the productivity of a person that counts in a society. A man is to be judged solely on the basis of his ability and ambition.<sup>5</sup>

Her book is readable and interesting but it is dangerous in that man is tempted to rationalize that selfishness is the way to life. The rest of the chapter

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<sup>4</sup>Ibid., pp. 45-102.

<sup>5</sup>Ibid., pp. 127-129.

will be devoted to allowing Tillich's theology to react to Rand's ethic of selfishness. It is likely that Tillich would respond by pointing out that selfishness is the very essence of sin.

## II. SELFISHNESS IS SIN

Tillich helps us see the weakness of the ethic of selfishness by unmasking that which seems so reasonable and attractive. The basic definition of sin is separation or estrangement. The threefold separation is from other individuals, man from himself and the separation of all men from God. Man draws back into himself and is ready to abuse everyone for the pleasure of the elevation of one's own self. Sin, then, is turning toward ourselves and making ourselves the center of our world and ourselves. There is also a strong drive in us to draw as much of the world as possible into ourselves.<sup>6</sup>

Selfishness instead of enhancing the self actually destroys the self. When a man is caught in estrangement, he is shut under the power of objects which tend to make

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<sup>6</sup>Paul Tillich, The Eternal Now (New York: Charles Scribner's Sons, 1956), p. 56.

him into a mere object without a self. The self approaches disintegration when it is under the control of self-elevation and sensuality, because when the self is constantly at the center of everything then it gradually ceases to be the center of anything. The self becomes very limited when it has a limited environment when actually our true environment is the entire universe.<sup>7</sup> Man has a common tendency to condemn self-love and so when we center our lives in ourselves, then we move toward self-hate. It is actually self-hate that keeps us from loving others because it is only as we love ourselves that we can love others.<sup>8</sup>

Man's soul moves toward disintegration as he wants to be alone, insofar as he bemoans his misfortunes, nurses his despair and enjoys his bitterness, and yet turns coldly away from the physical and spiritual needs of others. One of the greatest needs of man is to find liberation from selfishness. Man gets sick from the lack of love but he also gets sick because he is not allowed to give love to

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<sup>7</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-1963), II, 62-65.

<sup>8</sup>Paul Tillich, The Shaking of the Foundations (New York: Charles Scribner's Sons, 1948), p. 158.

others.<sup>9</sup> But no man can be liberated from himself unless he is grasped by the power which is present in every person, and that is God. It is this power that gives man himself and liberates him from himself. This power is love.<sup>10</sup>

Rand reasons that man finds life by selfishly saving his life for himself. Tillich counters by saying this is the way to death since man hates himself because of his selfishness and moves toward self-destruction. Rand is committed to that which seems rational. Tillich would argue that reason is also distorted by sin. It is because of the demonic power of sin that selfishness seems to be the way of life when in reality it is the way toward death.

Love can deliver us from selfishness and move us toward relationships that are necessary for man to live. The next section is given to a discussion of how this love can become a reality in our lives.

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<sup>9</sup>Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), p. 173.

<sup>10</sup>Tillich, The Eternal Now, p. 46.

## III. THE GIFT OF LOVE

The Greek language uses four words to give a rich understanding of the word love. They can be defined as philia (friendship), eros (aspiration toward value), epithymia (desire), and agape. All four concepts of love are unified in the urge toward the reunion of the separated so in this way love is essentially one in meaning. However, agape is supremely important because it is a manifestation of the Spiritual Presence. Agape unites, judges and transforms the other types of love and this transforming love is the unique manifestation of God. Agape then characterizes the Divine life both symbolically and essentially. It is the love God has toward man and through man toward himself.<sup>11</sup>

Man may have all three types of love toward himself and they are not evil as such. However, they become evil when they are not under the transforming power of love in the sense of agape. Without agape's presence, they become selfishness and lead to self-contempt and hate. Agape is an image of the Divine and the others contradict the Divine

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<sup>11</sup>Tillich, Systematic Theology, III, 137-138.

self-love.<sup>12</sup> This helps man see his need for agape love as he moves toward self-destruction without its presence. He needs agape to unite all his love into a unity of redemptive love.

Agape comes as a gift from God. God and love are one instead of two realities. God's being is the being of love and His infinite power of being is the infinite power of love. Love then indicates the presence of God himself. Since God is love, then in every moment of genuine love, man is dwelling in God and God in man.<sup>13</sup>

Love which has always been at work in history has appeared in fullness and power in Jesus Christ and He is man's Healer and Savior. Reconciliation is possible in Jesus because in Him there is a new reality in which men find themselves accepted and reunited. This means that reconciliation and wholeness come through the power of love. In Christ, men become aware of the potential of love to transform their lives. While they are in the midst of the futile despair of trying to make themselves worthy then

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<sup>12</sup>Ibid., I, 281.

<sup>13</sup>Tillich, The New Being, p. 26.

they are grasped by the certainty that they are forgiven, and then love becomes a reality in their lives. The more men feel forgiven -- the more they love. The experience of forgiveness transforms the lives of men.<sup>14</sup>

This happens when man receives the message that He is reconciled. His healing power transforms man and he can affirm Him, himself, others and life itself. It is then that man becomes aware that His love is now the law of his being, and it is the law of reuniting love. The essential quality is that a man be open and willing to accept what is given him, the New Being, the being of love, justice and truth, as it is manifested in God.<sup>15</sup> When man becomes willing to accept God's gift then he is grasped by the Spiritual Presence, by God Himself. The Spiritual Presence creates agape, this is unambiguous love. It is impossible for man in his own power. It is an unconditional love and it has an element of "in spite of." The emotional element of this new form of love is the participation of the person

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<sup>14</sup>Ibid., p. 41.

<sup>15</sup>Tillich, The Shaking of the Foundations, p. 102.

in the process of reunion. This is a sheer gift and it comes from God.<sup>16</sup>

Resurrection is an event that can happen here and now. It occurs with the victory of the New State of things within man. Resurrection takes place with the New Being's birth out of the death of the old. Out of the old being, characterized by disintegration, dissolution and death, there emerges a new creation. The basic characteristic of this New Being is love. To love means to enter into new relationships in our daily lives.<sup>17</sup>

When the New Being is a reality then a person accepts himself as something which is eternally loved and accepted. The hatred and disgust for himself have disappeared. He has a center, a direction, a meaning for life. Love has become a reality in the center of his being. However, it is a rare gift to meet a person in whom love, and this means God, is overwhelmingly manifest. This guards man against theological arrogance and pious isolation. Love, like every gift of the Spiritual Presence, in time and space remains fragmentary. The New Being is in

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<sup>16</sup>Tillich, Systematic Theology, III, 134.

<sup>17</sup>Tillich, The New Being, p. 24.

the process of being born and moving toward fulfillment. Paul argues that we are babes in Christ and urges movement toward maturity. In theological terms, sanctification is a process.<sup>18</sup>

The concept of agape transforming all of the various loves of man into one uniting love is a central concept. This means that agape, as a manifestation of the Spiritual Presence, redeems in man the most precious element of his being, namely, his loves. It is this transforming power of agape that offers man the opportunity to enter into the abundant life now, in this world. Love is a gift from God and it is a gift that fulfills the self.

#### IV. LOVE FULFILLS THE SELF

The New Creation wrought by the gift of love is a healing creation because it creates reunion within a person and with others. Social healing is a vital function of the New Being within history and human relationships. Man has hope for life because the power of separation has been

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<sup>18</sup>Tillich, Systematic Theology, III, 272.

permanently conquered by the power of reunion, of healing, and of the New Creation.<sup>19</sup>

Every person has a completely centered self. He is alone in his world but on the other hand his complete centeredness enables him to participate in his world without limits. His love, the dynamic power of life, drives him toward such participation. In existential separation a person is left alone and experiences intolerable loneliness. This loneliness drives the person to a type of participation in which he surrenders his lonely self to the collective.<sup>20</sup> As man is driven toward participation, the Spirit makes the person love, with divine love, someone he dislikes and in whom he is not interested. Love, therefore, means increasing relationships in every area of life.<sup>21</sup>

Justice for all men is a vital part of the ministry of love. It shows justice its task. Actually, justice is the form and structure of love. Love respects the claim of both ourselves and others to be acknowledged above all as

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<sup>19</sup>Tillich, The New Being, pp. 22-23.

<sup>20</sup>Tillich, Systematic Theology, II, 71.

<sup>21</sup>Tillich, The Eternal Now, p. 85.

persons. Divine love, given to man by God, is justifying love accepting and fulfilling him who according to calculating justice, would be rejected. The social ministry could be summed up by saying that the justification of him who is unjust is the fulfillment of God's creative justice, and of His reuniting love.<sup>22</sup>

Love drives man toward self-sacrifice. History contains stories of persons who have wasted themselves in self-sacrifice. They were unafraid to waste themselves in the service of a New Creation. Much creativity, both human and divine, comes through holy waste and out of the creative abundance of the heart and does not ask what is the use of this?<sup>23</sup> The cross is an example of holy waste. Through the self-surrendering love of the cross, reason, moral obedience and sacred waste are united. Jesus wastes himself and thereby becomes the Christ. Love manifested in holy waste in the life of a person has power in the ministry of reunion.<sup>24</sup>

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<sup>22</sup>Tillich, The New Being, pp. 32-33.

<sup>23</sup>Ibid., p. 47.

<sup>24</sup>Ibid., p. 49.

The way of the cross, suffering love, whether it be internal or external, is contrary to the former life of a person. Jesus calls those blessed who are willing to suffer for others. It is for this reason that He calls for the loss of man's life for the sake of his life. He knew that the way to depth in man's life is frequently the way of suffering and sacrifice. Jesus also knew that the end of the way is joy and that joy is deeper than suffering. (Hebrews 12:2) At the end of the ways of God is eternal joy and this joy will never be reached by living in a shallow oriented life. It is found by penetrating deep within man, his world and within God. It is in the depths that man finds truth, hope and joy. Sacrificial love then is one route to the deep joys in life. It is the way that many fear to tread and, therefore, miss the ultimate meaning of life.<sup>25</sup>

Love also offers the possibility of real strength. To have strength without love destroys both the person himself and others around him. Man cannot be strong without love, for love has an essential element of real strength.

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<sup>25</sup>Tillich, The Shaking of the Foundations, pp. 61-63.

The emotion of love is the blood of life as it has the power to reunite that which is separated. This is redemptive strength. However, strength without love leads to separation and to control of the weak. Love participates in what is weak even as God participates in man's weakness and gives him strength by His participation.<sup>26</sup>

Love is a strengthening element added to a person's life and that power of reconciling love is present in every person who has been grasped by the Spiritual Presence. This redemptive love, given as a gift of God, is the hope of all in the bondage of estrangement. To live worldly lives is for man to center attention on himself and it is the way of death. The hope of man is fulfilled by allowing himself and then his world to be transformed in the spirit and power of love.<sup>27</sup>

Love is a reality that never ends. Jesus surrendered all individuals, social standing and personal greatness in His death on the cross. He showed in this total self-surrender that the only thing which is eternally new is love and it never ages but it is the power of the new

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<sup>26</sup>Tillich, The Eternal Now, p. 153.

<sup>27</sup>Ibid., p. 144.

working in every man. It is hidden in the darkness of our beings but it is partially apparent to those who are grasped by its reality.<sup>28</sup> The fact that love is an eternally new quality is demonstrated in the fact that it is stronger than death. When man has been grasped by God and experienced his love, then he can even dare to look at death. Love is stronger than death because it overcomes separation which is the basic meaning of death. Love is the infinite (God) which is given to the finite (man).<sup>29</sup>

Love is stronger than death and takes away the power of death. It creates something new out of the destruction caused by death because it bears and overcomes everything. When death (separation) strikes man, then love has the power to bring reunion. Death came to Jesus on the cross but love within Him overcame death. The resurrection was a demonstration that love is more powerful than death. That same power dwells in all who have been grasped by the spirit and this means that love redeems man, for it is stronger than death. Love alone endures forever because

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<sup>28</sup>Tillich, The Shaking of the Foundations, p. 65.

<sup>29</sup>Tillich, The New Being, p. 173.

God himself is love. It is saying essentially the same thing when Eternal Life is called the life of universal and perfect love. In Eternal Life the center of the individual rests in the all united Divine center and through it is in communion with all other personal centers.<sup>30</sup>

Rand's ethic of selfishness sounds reasonable because it appears rational to assert that man finds life by centering his attention on his personal self. Tillich, however, helps man to face reality when he argues that selfishness is a manifestation of sin. Man hates himself because of his selfishness and moves toward self-destruction or non-being.

The Protestant ascetic has tendencies toward selfishness. He is concerned about his own salvation. In Calvinism especially there is frequently hatred for those who have not been chosen for grace because they are enemies of God. Tillich's answer is that God is a God of grace and that He loves all men unconditionally. When a person is grasped by the Spiritual Presence then he experiences forgiveness and agape love becomes a reality in his life.

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<sup>30</sup>Ibid.; Tillich, The Shaking of the Foundations, p. 187; Tillich, Systematic Theology, III, 402.

Agape love gives him the power to love God, himself and others. His agape love transforms eros, philia and epithymia into one love of uniting power.. This love drives man to participate, even sacrificially, in the ministry of reconciliation to other estranged ones in the world.

The self of man moves toward actualization to the degree that he allows himself to be grasped by the Spiritual Presence. Because he is only partially grasped, then this means that man's agape love is fragmentary but he has the privilege to move toward more complete love. As his love matures then his relationship with others in life continues to deepen. To know more of God's love is to have a deeper level of relationship with those who surround him in the world. As his love moves into deeper levels with others then he will also be moving to deeper levels of understanding of himself. The process of sanctification continues when man has an increasing awareness of the demonic and holy within himself.

## CHAPTER VIII

### AN INCREASING AWARENESS

Protestant asceticism, or any works salvation, has tendencies toward closed lives. This is also true if perfectionism is required to prove that a person is a Christian. He attempts to ignore his inner being, as imperfections in his life would be an indication that he is failing as a Christian. For if man is earning his salvation, then sin means that he is failing and is in reality lost. It is important for his peace of mind to believe that he is doing all that is required to be worthy of salvation.

This is not facing reality because there are indications that there is still sin in the life of every Christian. The seventh chapter of Romans is an indication that Paul was aware of sin in his inner world. This kind of radical honesty is so frequently absent in the modern day Christian who is attempting to go by the route of Protestant asceticism. A life style lived in the light of grace and redemptive judgment will be different. A beginning principle of a life lived in the assurance of God's

unconditional love is openness without fear and so awareness is certain to be an essential element. This is a vital part of the way to the more abundant life. The Christian is not afraid to discover sin in his life because he knows that God will help him deal with his sin redemptively through a love that includes both judgment and grace.

#### I. AWARENESS FROM A THEOLOGICAL PERSPECTIVE

Tillich argues that the principle of awareness is related closely to modern day psychology but is also theological in nature and expressed in the New Testament. This is the principle in which man in the process of sanctification becomes increasingly aware of the actual situation in his inner world but also aware of the answers which are implied in this situation. This means an awareness of the demonic within man as well as the divine. This does not lead to the kind of person who has finally reached perfection but rather to an awareness of sin within himself,

as in everyone, and the power to be able to affirm life in spite of the absence of perfection.<sup>1</sup>

Such awareness helps the Christian become aware of his need for growth in his own life, sensitivity to the concrete situation, and the grades of authenticity in the life of the spirit in others and in himself. This does not come totally through the influence of cultural education or sophistication but rather it is growth under the impact of the Spiritual Presence and it will be apparent in every person who is open to this impact.<sup>2</sup>

## II. AWARENESS FROM THE PSYCHOLOGICAL PERSPECTIVE

Maslow writes that, from the psychologist's point of view, Freud's greatest discovery is that the great cause of much psychological illness is the fear of knowledge of oneself, of one's emotions, impulses, memories, capacities and potentialities of one's destiny. This kind of fear generally is defensive because it is a protection of man's own self-esteem, love and respect for himself. Men are

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<sup>1</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-1963), III, 231; Romans 7:24-25.

<sup>2</sup>Tillich, op. cit., III, 232.

often afraid of anything that makes them feel inferior or sinful. They frequently protect themselves by repressing in order to keep from their unconsciousness unpleasant or dangerous truths. Therefore, most of the procedures of the therapist are either truth revealing or ways of strengthening the person so that he can bear to look at the truth.<sup>3</sup>

Not only do people evade looking at their sin but also often deny the positive side of their lives, such as their finest impulses, their highest potentialities and their creativeness. If they became aware of their capability then they would have to do something significant with their lives and this is a responsibility that is difficult to bear. This means that men are afraid of the God-like quality of their lives. This is a part of man's dilemma, that he is simultaneously both sinner and god. It is positive to discover within a person's life a good talent but it also brings fear because of the responsibility connected with the discovery.<sup>4</sup>

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<sup>3</sup>Abraham Maslow, Toward a Psychology of Being (Princeton: Van Nostrand, 1962), p. 60.

<sup>4</sup>Ibid., p. 61.

The truth of the matter is that knowing makes the person more mature. It represents the way that the full potential of a person can be actualized, without strain or effort, simply as an expression of his own inherent nature.<sup>5</sup>

The unknown in life often causes anxiety in a person. That is to say that the mysterious, the hidden, the unexpected are all apt to be threatening. One of the best ways to deal with anxiety is to know and to understand, and so knowledge may have not only a growing function in a person's life but also an anxiety reducing function.<sup>6</sup>

A person has a sense of relief when he discovers that the frightening noise he heard downstairs was just the dog knocking over an empty milk bottle. This is quite different from the excitement a young student experiences when he looks through a microscope and for the first time sees the minute structure of the brain or who suddenly understands an intricate political theory. In one instance anxiety is allayed by knowledge and in the second the

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<sup>5</sup>Ibid., p. 63.

<sup>6</sup>Ibid., p. 64.

person feels stronger, smarter and more perceptive because of new knowledge. It is like having his ears unstopped and his eyes become keener. This is what happens in education and in psycho-therapy as the person comes to new knowledge about himself and his world.<sup>7</sup>

There is general agreement in the world of psychology that knowledge and action go hand in hand. Maslow goes further when he says that knowledge and action are synonymous, even identical in the Socratic fashion. That is, when a person completely and fully knows, then suitable action is almost certain to follow. This close relationship helps a person interpret the cause of the fear of knowing as a fear of doing since the person instinctively feels that if he knows something then he will have to act upon it. This forces the person to stick his neck out. It is much like saying, "I'm so glad I don't like oysters because if I liked oysters, I'd eat them and I hate the darn things." In spite of this, men are motivated by desires, some times strongly, to see reality as it actually is, even if it hurts.<sup>8</sup>

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<sup>7</sup>Ibid., p. 65.

<sup>8</sup>Ibid., pp. 66-67.

### III. SANCTIFICATION THROUGH AWARENESS

Both theology and psychology agree then that awareness is a central issue in the growth of a human being toward maturity. There is similarity between the Biblical description of spiritual maturity and the psychologically mature person as most of the basic qualities are apparent in both instances. Because of this, a vital part of the new life style will center in the Christian doing everything possible to become aware of himself and the kind of world that he is living in at the present moment. The thrust of both theology and psychology is directed toward helping the person become aware of himself and so the Christian will want to give careful attention to the potential of these disciplines.

### IV. AWARENESS THROUGH REVELATION AND THERAPY

Theology is centered on the assumption that God has revealed himself to man. In the Christian faith, the climaxing revelation has taken place in the life and words of Jesus Christ. Jesus came to reveal God, man's true predicament and how man may find the abundant life. This means that in theology man's most important information

about himself, his God and his world, comes because of the good news that God has revealed himself to man. Man, therefore, becomes aware by the study of that which has been given to him through God's loving revelation. Psychology, on the other hand, helps man become aware by probing within man. The psychological therapist, with his many techniques, probes within to help man become aware of his real world. Theology is man's attempt to hear the words of revelation spoken to him by God. Psychology is man's attempt by his own ingenuity and creativeness to probe within himself to find his secrets. One thrust is directed outward and the other inward. Both are helpful if man is to know and thus be able to move toward spiritual maturity. There are some things about God, about life in the world, about man himself that man can never know unless God reveals himself. On the other hand, there are many liberating truths that man can find out about himself by probing within himself and others. God generally does not do for man what he can do for himself. One of the dangers in theology is to become so God-centered that it becomes irrelevant to man's life in the world. On the other hand it is dangerous for psychology to become so humanistic that it forgets God.

There is power when the two are wedded in the church and in the life of an individual. I think that it is not by accident that the men that have meant the most to my own process of sanctification have been those who have been both theologians and psychologists. An example of this would be Dr. Roy Burkhart, the late minister of the great First Community Church of Columbus, Ohio. He was a theologian and also had his Ph D in the field of psychology. There is a movement in the church to bring these two important disciplines together. Dr. Leslie D. Weatherhead did this in City Temple in London. The result of this was that while most of the other churches of England were becoming empty, Dr. Weatherhead was speaking to a thousand persons on Sunday evening.

## V. THE CHURCH AND AWARENESS

The church, then, as has just been noted, is a good place where the insights of both theology and psychology can be united to help the individual Christian become aware and to move toward maturity. A person can move toward awareness as he allows God to speak to him through the preaching and Christian education program of the local

church, based primarily on a biblically oriented curriculum. The church is working at the task of revamping its program of education so that it can be more effective. Even though it is quite weak, the Christian will find some help in almost any church in his search to become aware. There is responsibility on the part of the church to make its teaching more effective and also responsibility on the part of the Christian to listen and respond so that the word of God may have an effect on his daily life.

One effective place where a Christian can move toward awareness is in the growth group of many churches. Some of the groups are slanted totally toward psychology and are called therapy groups. These can be helpful in the hands of a skilled therapist. Any person concerned about awareness and growth could profit by being in such a group.

Modified therapy groups can reap the benefits of both psychology and theology. Straight therapy groups can be modified by combining Bible study with the techniques of psychology for small group life. In these groups there is the listening to God's revelation as it speaks through the Bible and also personal sharing and probing into the lives

of the members of the group. The value of the modified group is that it is not essential to have a clinically trained therapist to lead the group. This has promise for the church and the persons who want to become aware that they might move toward maturity.

The Protestant ascetic proves that he has received grace by the absence of sin in his life. This can cause a repression of sin and, therefore, hinders growth. An important element in the new Christian life style under the assurance of grace is an increasing awareness. The principle of awareness helps a person become aware of his areas of maturity and encourages him to develop them further. It also helps him become aware of the demonic in himself and this can be the beginning point of repulsing sin from his inner being. Increasing awareness then can be a source of growth toward maturity and the life of joy under grace.

A final guiding principle for the new Christian life style is that of an increasing transcendence.

## CHAPTER IX

### AN INCREASING TRANSCENDENCE

The aim of the Christian life is maturity under the power of the Spiritual Presence.. The movement toward maturity involves freedom from legalism, relatedness and awareness but these are impotent in themselves without the act of self-transcendence. This is saying that sanctification is not possible without a continuous transcendence of oneself in the direction of God or, in other words, participation in the holy.<sup>1</sup>

This participation could ordinarily be described as the devotional life under the Spiritual Presence. It is acceptable to use the term "devotional life" if it is understood in such a way that the holy embraces both itself and the secular. If it is used in an exclusive way to indicate only the life of prayer then it does not exhaust the possibilities of self-transcendence. But even with

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<sup>1</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951-1963), III, 235.

these qualifications "self-transcendence" is centered in the attitude of devotion toward that which is ultimate, or God himself.<sup>2</sup>

Self-transcendence becomes a reality in any act in which the impact of the Spiritual Presence is experienced. There are many places where God can be experienced. This can be in private prayer or meditation, in exchanging spiritual experiences with others, in communications in the secular world, in creative words of man's spirit, in the midst of labor or rest, in private counseling, and in church services.<sup>3</sup>

There is no law in the Christian faith that says that worship in a church is necessary for the Christian to experience transcendence. Luther rejected worship as a legalistic necessity but during the same period created a liturgy for Protestant services. One can generally say that withdrawal from communal devotion is dangerous because it easily produces a vacuum in which the devotional life disappears altogether.<sup>4</sup> The positive value of public

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<sup>2</sup>Ibid.

<sup>3</sup>Ibid., III, 236.

<sup>4</sup>Ibid.

worship and private prayer is that the church has traditionally believed that these are specific times when the impact of the Spiritual Presence can be experienced. In these times men deliberately open their lives, move toward God, seek to allow God to speak to their lives and to participate in the holy. This prepares man to be sensitive to the impact of the Spiritual Presence wherever He may be experienced in the secular world. Public worship and private prayer, therefore, enhance the possibility of an increasing transcendence. The discussion now centers on public worship and private prayer because of their centrality in the devotional life.

## I. PUBLIC WORSHIP

The standard Greek word for worship in the New Testament is "proskuneo," which literally means "I kiss toward" implying, "I kiss the hand toward." It has the idea of doing homage. The word in Hebrew is used by Abraham when he thought to offer Isaac, of Solomon in the New Jerusalem Temple, and in the Psalm verses as "O worship the Lord in the beauty of holiness." Thus both the Old and New Testaments see worshipping man as one who declares by

his own humble act of homage, the worthship of his Lord and Maker. There are many ways that man can serve God, both inside and outside of the church, but man's usage has insisted that one important way is that of asserting together his intent to serve God by proclaiming together His worthiness to be served. Divine worship is the declaring of God's worthship in the united voice of his people.<sup>5</sup>

### The Nature of Worship

Worship is fundamentally the response of man to his God. It is possible to think of the whole life of the Universe, seen and unseen, conscious and unconscious, as an act of worship, glorifying God. It points to a person's absolute dependence upon the spiritual side of the unknown. In worship, the spirit of man becomes aware of and moves toward its Origin and goal in life. Man is, therefore, responding to the impact of God. As he does this, he learns of the existence of God and, therefore, accepts his small place in creation, which consists in the praise, adoration and manifestation of God. In this way, he is

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<sup>5</sup>George Hedley, Christian Worship (New York: Macmillan, 1956), p. 2.

able to achieve his destiny, for in worship man has access to the Holy.<sup>6</sup>

It is in the service of worship that the church turns to God. He is the source of the Spiritual Presence and the creator of the church, which is the Spiritual Community.<sup>7</sup> Without the Spiritual Presence, the church would be meaningless. Worship, therefore, is an act of appreciation as man comes to express his gratitude for what God has done for him in the world. In a sense, it is a celebration and a participation in God's mighty deed of salvation through confessing of sin, proclaiming His Word, and committing himself in faithful service. In worship, men recall God's mighty deed of deliverance through Christ, not as an idea in his mind but as an event in his common history. The celebration of this event becomes a tradition in his life each week. The faithful of the Lord look forward to eating and drinking at the banquet of the Servant Lord. When men come to celebrate their life before God they are not blind to their predicament in this world

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<sup>6</sup>Evelyn Underhill, Worship (New York: Harper & Brothers, 1937), pp. 3-4.

<sup>7</sup>Tillich, op. cit., III, 190.

but see their situation more clearly in the light of God's redeeming activity.<sup>8</sup>

The peak experience of Christian worship is the communion of God with man. God meets man in this experience. He has revealed himself in His Word, and this Word in the scriptures controls the flow of the worship of the church. God's Spirit also lives within the fellowship of individual Christians. It is a supernatural event because in worship God is present in a very special way. He has promised man that where as many as two Christians come together that He will be in their midst.<sup>9</sup>

Worship comes from God and not from man since every true worshiper knows that it is a response to an experience that was originally brought to him by God. This is saying that the initiative is with the Father. Although at times men speak of discovering Him, He is always discovered as the discoverer of themselves. God touches man's life and he knows that he is a living soul and he knows this has

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<sup>8</sup>Thomas C. Oden, The Community of Celebration (Nashville: Board of Education, the Methodist Church, 1964), pp. 129-145.

<sup>9</sup>Henry Sloan Coffin, The Public Worship of God (Philadelphia: Westminster Press, 1956), p. 24.

happened to him and he wants to worship Him. Whenever men have the will to worship then they can be certain that God is waiting and will help men know how to fulfill their desire. Probably the most important thing to remember is that men are to worship Him "in spirit and in truth." He is a Spirit and it is essential that man's worship be worthy of his Redeemer.<sup>10</sup>

When men worship sincerely and thoughtfully, and if the form and content of the service is the most fitting they can devise, then they can expect His Spirit to kindle what is inflammable in worshipers, and grant communion in heart and mind with God.<sup>11</sup>

### The Value of Worship

When men become aware of God's holiness and love, they also take on some of those same qualities. Drinkwater wrote, "Who worships greatness passing by, himself is great." Men have a tendency to become like that which they

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<sup>10</sup>Douglas Horton, The Meaning of Worship (New York: Harper & Brothers, 1959), p. 15; Andrew W. Blackwood, The Fine Art of Public Worship (Nashville: Cokesbury Press, 1939), p. 20.

<sup>11</sup>Coffin, op. cit., p. 25.

admire in life. As men sing, "holy, holy, holy," even though they are ascribing this virtue to God their expressed admiration of what is worthwhile increases the same quality in themselves. In the same way as the lungs cry for air, so the soul of a human being cries out for God. Man is not just an animal with a body but a human being with a body and a spirit. The true health of man, the wholeness of man, will depend upon his giving attention to body, mind and spirit. Communion with God in worship is essential for the health of man's spirit.<sup>12</sup>

Worship has the power to purify, enlighten and at last transform every life that comes under its influence; and this is not just in the ethical or devotional sense. It is able to do this because it wakes up and liberates that "seed" of supernatural life, since men are spiritual beings capable of responding to God who is a Spirit, and which gives man a certain mysterious kinship to Him. There is also a second possibility and that is worship does not awaken the spirit within us but in worship the Spirit of God comes into our lives from the outside. But whether the

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<sup>12</sup>Leslie D. Weatherhead, Time for God (New York: Abingdon Press, 1967), pp. 49-51.

Spirit comes from within or without, it is possible that the spirit of man who truly worships will come alive. As in worship, men adoringly acknowledge the Reality of God and allow that Reality to penetrate their lives, they move toward the real in their own lives.<sup>13</sup>

Worship helps men get their values right for daily living. When they live near to God, it is hard to do that which they know to be wrong in the world. If they do, they have a hard time living with their painful conscience, and so worship helps men keep life in the right perspective. No thoughtful Christian, however, worships God for the good that he gets out of it any more than man woos his wife for the good he gets out of it. Men worship as they respond to a friend by a compelling appreciation which finds its sole reward in its object. Men, therefore, worship God simply because they love Him and have a great desire to express that appreciation in some constructive way.<sup>14</sup>

The church gathers to commit itself anew before God and then scatters to serve men in the world as they have

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<sup>13</sup>Underhill, op. cit., pp. 18-50.

<sup>14</sup>Weatherhead, op. cit., p. 50; Coffin, op. cit., p. 20.

been served by God. If the community of faith attempts to serve in the world without gathering to worship and to feed on the Bread of Life, then it works in the world with hunger and without self-identity. If it gathers without sharing, then it becomes introverted, irrelevant and ceases to share in God's ministry in and for the world.<sup>15</sup>

In a sense almost no one escapes worship if he is conscious at all of values, and no one quite avoids ritual whether he may like it or not. Many people do worship in regular and habitual forms. The basic issue is that of what form or forms men shall choose when they worship, and also how thoughtfully and creatively they may use them. Those who believe in God, and those who even claim to doubt, do worship Him in one way or another.<sup>16</sup> Christians have found for many centuries that the institutional church is helpful in aiding a person to worship God. The endurance of institutional worship in some form is an indication that it has been an aid in man's worship of God.

This means that worship is an area for the concern of the church and this is not always the case. Clyde Reid

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<sup>15</sup>Oden, op. cit., p. 123.

<sup>16</sup>Hedley, op. cit., p. 8.

argues that the worship services of many Protestant churches today seem almost designed to prevent genuine worship. They are so filled with noise and movement that there is little time or opportunity for personal and internal worship of God.<sup>17</sup> This has an element of truth for it seems that worship falls short of being as meaningful to men as the potential indicated in the above discussion. But even with this criticism the fact that multitudes all over the world go to church each Sunday is a witness to the fact that something significant is happening in their lives as the result of this experience. Man has a tendency to abandon that which is meaningless to him. Worship is one place where man transcends himself and moves toward God.

Public worship is ordinarily a weekly activity in the lives of many Christians. This time of communion with God is continued in the daily life of the Christian in his private prayer. Anyone can pray without going to public worship but the contention of this chapter is that without public worship men move toward abandoning prayer, and without worship and prayer they begin to move away from the

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<sup>17</sup>Clyde Reid, The God Evaders (New York: Harper & Row, 1966), p. 53.

concept of transcendence. Since prayer is something the Christian can practice any place, at any time, this makes it have the potential of a vital force in the Christian life.

## II. PRIVATE PRAYER

Many of those who are recognized as outstanding figures in history have believed in the power of private prayer. There are indications that prayer was important to such men as Buddha, Socrates, Moses, Krishna, St. Francis of Assissi, St. Theresa, Brother Lawrence and Gandhi. It is apparent that Jesus was given a unique mission in the world and powers were given to him by God. One possibility of his greatness is that He found the power of prayer and used it to the utmost.<sup>18</sup> Even a casual examination of the scriptures indicates that prayer was important in the life of Jesus. He prayed at his baptism, all night before choosing the twelve, and in the Garden of Gethsemane before his crucifixion. He prayed for his disciples and from the

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<sup>18</sup>Roy A. Burkhardt, The Secret of Life (New York: Harper & Brothers, 1950, p. 65.

cross for those who were killing him. Some of his last recorded words make up one of his final prayers.<sup>19</sup>

This seems to indicate that prayer has been central to some of the masters of living and especially to Jesus. One of the most familiar of scriptures is the one where Jesus is answering a request from his intimate disciples on how to pray. If prayer was important to Jesus and the early disciples then it seems reasonable that private prayer can be meaningful to the ordinary Christian in his movement toward maturity.

### The Nature of Prayer

Prayer is man's effort to establish contact with God and, therefore, at its best it is his reverent and intimate communion with God. He is infinite and man is finite and this means that the revelation is always unfinished and there is always more to learn and to tell. Prayer is also the offering up of our desires to God and it is essential that they be agreeable to his will since doing the will of God is a central issue in prayer. There is a human side in that we offer up to God the deepest desires

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<sup>19</sup>Hedley, op. cit., p. 3.

of our heart to Him. It is the turning of the soul to God with the desire that all of our experiences may be enjoyed or engaged in by us as God would have them.<sup>20</sup>

Prayer is also the free, loving, disciplined and single-minded waiting of the soul on God. Each of the forms of Christianity has its own manner and according to its unique genius has been concerned with safeguarding this precious truth. Prayer is not primarily asking for something but it is hearing the voice of God and becoming quiet enough to hear God. It is becoming aware of God who is within, as this is the closest point where man can contact Him. Prayer is being receptive enough so that the real self can be set free.<sup>21</sup>

When men pray, they open themselves to God and thus let Him open their lips. It is not telling God something He does not know or trying to change His mind but it is the opening of man's soul to God that He may speak to him. Prayer, therefore, is not overcoming God's reluctance but

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<sup>20</sup> Albert Edward Day, An Autobiography of Prayer (New York: Harper & Brothers, 1952), p. 13; Georgia Harkness, Prayer and the Common Life (New York: Abingdon Press, 1958), p. 26.

<sup>21</sup> Underhill, op. cit., p. 163; Burkhart, op. cit., p. 64.

it is the laying hold of His willingness. Man cooperates with God through his prayers. As Augustine has said, "Without God, men cannot. Without man, God will not." Man becomes eager to cooperate with God as he comes to realize that He is a loving God who seeks to lead man to the abundant life. Prayer is, therefore, man's loving response to God and it is always a response to His inciting action. It is a humble and costly cooperation with his grace as man moves toward the complete dedication of his life to Him.<sup>22</sup>

Prayer is an instance of the hidden character of the Christian life. It is the opposite of self-display in a Christian because when a person begins to pray, then he ceases to know himself and knows only God whom he calls upon. It is a direction of life in which a man focuses his personal and deepest attention God-ward. Prayer becomes the language of that relationship that God has designed to fulfill our lives. The Christian who begins to establish God in his heart, by means of the practice of the Spiritual Presence with sincerity, discrimination, and love, will

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<sup>22</sup>Harkness, op. cit., p. 28; Weatherhead, op. cit., p. 108; Underhill, op. cit., p. 177.

surely realize Him, and see Him everywhere, within and without, and in all things. This points out that transcendence can through prayer become a reality that takes place in many areas of life. The life of prayer is training in sensitivity to the impact of God's Presence wherever a person may be in the world.<sup>23</sup>

### Value of Prayer

In man, consciousness has evolved from sheer instinct and the only further evolution that can take place is in man's awareness, his growth toward God. Prayer may be the growing edge of man's evolution, the path by which he will advance to new levels of understanding and satisfaction. It is not merely for man's moral development but also for his intellectual, emotional and spiritual progress.<sup>24</sup>

Prayer is the soul of religion and failure here means the loss of religion itself in its inward and dynamic

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<sup>23</sup>Dietrich Bonhoeffer, The Cost of Discipleship (New York: Macmillan, 1949), p. 181; Keith Miller, The Taste of New Wine (Waco, Texas: Word Books, 1965, pp. 65-66; Burkhardt, op. cit., p. 68.

<sup>24</sup>Gerald Heard, A Preface to Prayer (New York: Harper & Brothers, 1944), p. 51.

aspects of fellowship with the Eternal. When we fail in prayer then only a theoretical Deity is left to the man who has ceased to commune with God, and a theoretical Deity can save no man from sin nor fill a life with a sense of divine commission.<sup>25</sup>

When public worship and prayer are genuine, then God becomes living and real to the Christian. These are specific acts in which the Christian deliberately opens himself to the impact of the Spiritual Presence. This cultivation in sensitivity to the Divine and participation in the Holy allows God to make an impact upon man's life in the midst of his daily life. Frequently Protestant ascetics see prayer and worship as a part of their work to prove or earn salvation. They can, therefore, become a dull and boring duty. Because of this aspect, the worship service in many churches on Sunday morning are sad affairs. In contrast, when a person has the assurance of grace, then worship and prayer become joyful experiences because they bring him into the presence and influence of his loving God. It is like a breath of fresh air from another

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<sup>25</sup>Fosdick, op. cit., p. 7.

dimension and is an essential element of the movement toward spiritual maturity.

### III. CONCLUSION

Protestant asceticism, as a life style, came as the result of theological convictions which led the Christian to believe that he must be worthy to receive grace, proved that he had received grace or proved he was worthy to continue in grace. Grace became distorted into something a Christian had to produce "good works" for in order to merit.

The theology of Paul Tillich and other 20th century theologians and psychologists lead to a life style beyond asceticism. This theology argues there is only one sin to fear and that is estrangement. God in His love judges sin by allowing man to suffer its consequences to help him know he is headed toward self-destruction. God's grace is manifested as He moves toward man in his sin and assures him of unconditional forgiveness and love. The unconditional love of God, grace, gives man the power to respond to God and receive His grace by faith. Forgiveness, given as a gift, kindles agape love in man's life, and he begins to

experience the capacity to love himself, others, God and life in the world.

The Christian life is seen as a process in which man moves toward spiritual maturity. He begins to experience an increasing freedom from legalism. Freedom from the law means that the boundaries of life are expanded and new possibilities for a richer life are now open under the guidance of the Spiritual Presence. He also moves toward an increasing relatedness. Agape love, given as a gift of the Spirit, means new depth in every relationship of life. Love in relationships makes life worth living and gives man the capacity to affirm that life is good in spite of the reality of suffering in the world.

In addition, an increasing awareness helps a person become aware of his areas of maturity and encourages him to develop them further. It also helps him become aware of the demonic in himself and this can be the beginning point of repulsing sin from his inner being. This, then, can be a source of steady growth toward maturity and the life of joy under grace. An increasing transcendence also helps man to be aware that the potentials for life are as

unlimited as God himself. To come under the influence of the Spiritual Presence is to begin to become more like Him.

Life under grace with an increasing freedom from legalism, an increasing relatedness, an increasing awareness and an increasing transcendence, moves toward love, joy and peace in this world.

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